



ALIEN on EARTH

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Introduction:

After a decisive error fracture his communication with his Master, an alien finds himself stranded on Earth. As he searches for a way home, he navigates the complexities of Earth to find his companion while evading their enemy. Finding solace in the resources of the green planet, he races against time to find the key for his mission. "Alien on Earth" is a gripping tale of his quest for success.

title / Alien on Earth
author / binazeez
email / muhemmad@gmail.com

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الحمد لله رب العالمين

اللهم صل على سيدنا محمد وعلى آله وصحبه وسلم

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"A-NUR, The Most Magnificent, The Most Powerful."

read the first words from the scroll..

Prologue

From the far reaches of a parallel universe, where reality defied any imagination, two young and curious aliens embarked on an extraordinary journey. Guided by their enigmatic Master, they set forth in a unique spaceship. As the 'bRQ' moved through the luminescent rifts, each realm it touched unveiled breathtaking landscapes, from sentient nebulas to cities of light.

bRQ was no ordinary craft. It could traverse the cosmic fabric, navigating the intricacies of parallel universes. With its ingenious design, it seamlessly adapted to the external environment, ensuring the comfort of its voyagers. Within his chamber, he is treated to a breathtaking panoramic view of the outside world. aDM find himself reminiscing about how he ended up on this exciting voyage.

And (remember) when your Lord said to the angels: "Verily, I am going to place mankind generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." God said: "I know that which you do not know." -[Q 2:30]

And He taught aDM all the names, then He showed them to the angels and said, "Tell Me the names of these if you are truthful." -[Q 2:31]

Angels said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." -[Q 2:32]

He said: "O aDM! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you have been concealing?" -[Q 2:33]

And (remember) when We said to the angels: "Prostrate yourselves before aDM." And they prostrated except 'iBs', he refused and was arrogant and was one of the disobedient to God. -[Q 2:34]

And We said: "O aDM! Dwell you and your wife in jNA and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the wrong-doers." -[Q 2:35]

In the boundless expanse of jNA, where resources abound, an inexplicable emptiness gnaws at aDM's soul. His companion hWA shares the same sentiments. Despite the richness surrounding them, a profound emptiness lingers within. They both yearn to meet God, the one who can grant them serenity and joy, but has remained elusive.

Amidst the splendor of jNA, aDM and hWA often distantly hear their Lord's divine words, both mellifluous and enchanting. The words of God signal them from beyond the horizon, stirring an unquenchable desire within. Their yearning reaches new heights when they receive a summons from their Lord to attend the covenant gathering, intensifying their longing to bask in His presence. Majlis A-NUR is a parallel universe that encompasses all dimensions in perfect proportion and holds terrain and resources vastly different to an unimaginable extent. Only the elite immortal workforce is granted entry into Majlis A-NUR.

Then the iBs made them slip therefrom (jNA), and got them out from that in which they were. -[Q 2:36]

Succumbing to the allure, they plucked the fruit from the boughs of temptation. In their eagerness, they missed the guidance from their Lord and consumed it. As they savored the succulent flesh, a shudder seemed to ripple through everything around them, causing the gates to the unknown to creak open. The fruit induced an uncomfortable metamorphosis in their bodies, blurring their vision and shedding their beautiful robes. Albeit wearied by the experience of the fruit, they could feel that their robes wouldn't fit anymore and had to find cover.

We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." -[Q 2:36]

aDM and hWA immediately repented for their action and pleaded with their Lord for forgiveness.

Then aDM received from his Lord Words. And his Lord accepted his repentance. Verily, He is the One Who accepts repentance, the Most Merciful. -[Q 2:37]

Their transformed bodies, prepared for life on Earth, are no longer suitable for this land of jNA. The spaceship bRQ would transport the commuters to the work-stead.

We said: "Get down all of you from this place (jNA), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. -[Q 2:38]

But those who disbelieve and belie Our Ayat (revelations) such are the dwellers of the Fire, they shall abide therein forever. -[Q 2:39]

However, the workers on Earth can climb the ranks and join the elite workforce eligible for entry into His Majesty's Majlis. The reward for their

diligence is eternal membership in Majlis A-NUR, in the presence of their Lord.

bRQ gained speed and hummed with an ethereal energy, its sleek design form a stark contrast to the inky void of space that enveloped it. Seamlessly adapting to its external environment, bRQ could accelerate beyond the speed of light. With high-density photons filling its layers and inner space, and a coalition of dark matter filling in between, it protected the commuters from contraction, expansion, mass relativity, and time dilation. Inside, they marveled at the panoramic views stretching out before them, where the unexpected became a living, breathing reality.

Their journey began amidst the celestial wonders of their home Universe. It drifted past massive star clusters, their brilliant cores forming a mesmerizing tapestry of light against the cosmic canvas. Nebulas, like colossal celestial clouds, unfurled their tendrils of gas and dust, where new stars were born amidst the ancient remnants of their predecessors. Each nebula bore a unique spectral signature, a reminder of the alchemical processes that had shaped the cosmos for eons.

As bRQ ventured further into the cosmos, they marveled at the mysterious allure of distant quasars. Their intense luminance cast a surreal radiance across the intergalactic expanse. These celestial beacons, powered by wormholes, served as waypoints on his journey, guiding them through the uncharted territories of space. Passing through the wormhole transported the spaceship into another parallel universe, revealing an environment different from what their vessel had previously known. The bRQ instantly adapts to the new dimensions, seamlessly adjusting to the universe as the dimensions warp during wormhole entry and dilate upon exiting into the next parallel universe.

The spaceship then ventured into the new Universe and towards their destination planet. They could hear the simmering and soft knocking sounds transmitted through the hull of the vessel. The Milky Way galaxy, with its spiral arms adorned in a tapestry of stars, beckoned in the distance. Its elegance and complexity unfolded before them as they approached, revealing the countless stars that comprised its luminous disc, and the enigmatic warped wormhole with profound gravitational force.

But it was Earth, the pale blue dot in the vast cosmic sea, that captured their eyes. As they drew closer, they gazed upon the exquisite jewel of the solar system, the Sun, casting its warm, life-giving light upon the green planet. The lunar presence of the Moon, a stark and desolate contrast, reminded them of the beauty of their own world. Their vessel allowed them to orbit the Earth, witnessing its ever-changing landscapes, from the lush green forests to the shimmering oceans. The auroras danced across the polar skies, a mesmerizing testament to the interplay of the solar wind with the planet's magnetic field.

As the bRQ entered Earth's atmosphere, it decelerated smoothly and hovered in place, seamlessly adapting to the new environment. Drifting away, the bRQ offered a breathtaking view of the untamed beauty of the natural world, from rugged mountains to vast, silent deserts. Eventually touching down, aDM expressed his gratitude to his Master for the safe landing. However, aDM realized that hWA had not landed in the same place as he had. With each breath of the new atmosphere, his senses took a while to adapt.

As he set out on foot, it didn't take long before he stumbled and crossed paths with iBs. No, he wasn't here to join the ranks of the elite workforce. His motives were veiled in mystery. His presence hinted at a darker purpose.

In this grand odyssey, aDM was not merely a traveler through space; he was a witness to the extraordinary diversity and majesty of the cosmos, a testament to the boundless wonders of the universe. As he contemplated their place within this vast tapestry, aDM felt the profound connection between all things in the cosmic ballet that is existence.

In the dawn of time, aDM stood as an intrepid explorer on Earth, a witness to the untouched magnificence of nature, unspoiled by the footprints of any alien. He embarked on a journey, a solitary explorer, traversing the pristine beauty of this untamed world, embracing its diverse landscapes and the secrets they hold. Not only of the untouched splendors of nature but also in search of his lost soulmate. His companion was nowhere to be seen. Yet, he was determined to head towards the direction where he presumed, she might have landed.

In the lush, rolling plains, the breeze rustled through the tall grasses. Here, herds of antelope grazed, and lions roamed with grace. Cheetahs and other wild animals marked their territory. The land teemed with life, and he marveled at the harmony of this ecosystem.

After walking for several days, with dangers lurking around every corner and seeking safe shelter after every sunset, he came to realize the importance of better preparation. He managed to forage a variety of fruits and vegetables. Observing different animals and their habits proved invaluable in identifying safe produce from various plants. Following animals in the early morning leads to water sources. Leaving animal skins out to dry is useful for making calceus and water bags and can store food for the journey.

Ascending into the towering mountains reveals a world of eternal snow, towering peaks, and glaciers. The air thins, and silence envelops the surroundings. Above, eagles and vultures gracefully circle, while mountain

goats navigate impossibly steep cliffs. The earth here seems to touch the sky.

Despite the presence of river streams and large trees or caves for rest after dark, the earth was still eerie and perilous. Beaten and processed fibers from soft and sturdy fibrous trunks of hemp and jute, helps to create strong and supple rope. Mules, horses, and camels make excellent mounts.

In the icy tundras of the far north, where the land stretches to meet the sky, the landscape stands as a testament to nature's resilience. Amidst the stark beauty, polar bears and seals gracefully navigate the frozen expanse, their fur glistening with frost. Enduring the biting cold, life flourishes with unwavering determination, each creature perfectly adapted to its icy realm.

Journeying to the banks of pristine rivers reveals a paradise of crystal-clear waters flowing with gentle grace. Fish leap joyfully in the shimmering currents, while the melodious calls of birds fill the air with harmony. Dense forests flank the riverbanks, their canopy alive with the rustle of leaves and the chatter of unseen creatures. Beneath this verdant shelter, life thrives in harmony, hidden treasures awaiting discovery.

Venturing into dense jungles, one confronts the wild mysteries of nature, where the lush canopy forms a vibrant tapestry of green. Within this emerald realm, a myriad of insects, birds, and mammals coexist in a delicate balance. Jaguars prowl through the shadows, their sleek forms blending seamlessly into the foliage, while chameleons adorn branches like living jewels. Here, amidst the verdant embrace, wonders and challenges alike await, inviting further exploration.

In the heart of a roiling volcano, where molten lava flows like rivers of fire, the earth's fiery passion is palpable. Amidst the tremors and roars,

life persists in the face of devastation, serving as a testament to nature's indomitable spirit. Amidst the fiery tumult, one seeks solace in divine refuge, resisting the temptation to enter the realm of elemental sins, where the flames of the volcano serve as a reminder of a looming punishment.

On Earth, aDM need to put in efforts to fill his appetite and acquire resources, whereas in jNA, food and resources were readily available, and the 'time' dimension was stretched and almost unknown to him. Here on earth, his Master rewards him for his good actions.

However, his ability to hear his Master is not the same as it was at jNA. He do not hear his Master's mellifluous words anymore on this green planet. Nevertheless, with a stronger rewards bar for his good actions, he has a stronger spiritual connection with his God, while a hue from his mistakes makes it feeble. Remaining mindful, seeking guidance from God, and engaging in virtuous deeds in His name facilitate evasion of his eternal adversary and other potential perils in the vicinity.

Throughout this extraordinary journey, he was humbled by the sheer diversity of life on Earth, a complex web of ecosystems vital to nature's grand tapestry. As he bear witness to its pristine beauty, his heart swells with a profound sense of responsibility to protect and preserve this privileged world.

Though Earth's natural wonders are breathtaking, they pale in comparison to jNA. Driven by the desire to find his companion, aDM remained resolute in exploring every corner of this planet, guided by his Lord.

After extensive searching, he was finally reunited with his soulmate near a mountain, nestled in a secure haven abundant with sustenance.

Soon after, they joyfully welcomed their children and expressed gratitude to God for every blessing.

Observing Earth's interconnectedness, they learned that every entity contributes to nature's symphony. Everything on this green planet is intertwined to maintain natural balance and biodiversity. As an outsider, they are driven by the quest to ascend to the elite workforce while striving to make positive contributions to this lush world.

Humans, endowed with advanced cognitive abilities, intricate language, and self-awareness, stand apart from other earthly beings. Their origins lie beyond the stars. Their intrusion threatens the delicate balance of ecosystems, emphasizing the importance of maintaining self-awareness to safeguard the planet. Amidst its harmonious balance of life, aDM aspires for future generations to share the same wonder he experiences. Left unchecked, an invasive species poses a significant threat to an ecosystem. The ability to self-reflect and adapt will ultimately ensure harmony between humans and the ecosystem.

As their children grew, they stumbled upon a fascinating discovery. They were among those summoned for the covenant gathering day, sharing a profound yearning to meet their Lord and dwell eternally in the majestic realm of Majlis A-NUR, reserved by the Lord for the chosen elite. They marveled at the Lord's ingenious plan, orchestrating only the two of them to embark on the arduous journey from jNA to Earth, while the rest were intricately woven into the fabric of their lineage, resembling the birth process of Earthlings. Now, their quest to ascend the ranks of the elite workforce becomes a collaborative endeavor with their descendants. It's imperative for them to impart the key to achieving the ultimate destined success, ensuring the enduring legacy of greatness for generations to come.

Aliens in Technopolis

I woke up in an apartment within a city. The vision of the heavens had undergone a profound transformation over time. The once-vibrant celestial panorama that filled my senses with awe and inspiration from the codex has now been obscured and diminished.

The night sky was veiled in a hazy glow from the city's artificial lights, drowning out the stars and the Milky Way. The constellations I had once traced with ease were now elusive, mere shadows against a luminous backdrop.

The tranquility of the Arctic was replaced by a cacophony of urban sounds – the ceaseless traffic, blaring horns, and the distant hum of the city's nocturnal activities. The peaceful serenade of the cosmos had been traded for the relentless buzz of human life.

The purity of the air had given way to the city's polluted atmosphere, which not only obscured celestial objects but also left a palpable weight on the senses. The heavens, once crisp and clear, now seemed distant and obscured by the very air we breathe.

Clear streams and rivers have been severely polluted, posing a significant threat to ecosystems and endangering wildlife. Once pristine waters, abundant with life, are now tainted by pollutants stemming from industrial waste and untreated sewage.

In this bustling urban environment, the heavens seem like a distant dream, highlighting the stark contrast between the untouched beauty of nature and the impact of human civilization on our view of the cosmos. It's a poignant reminder of the crucial need to preserve our natural world and address the effects of pollution on our shared night sky.

The ingenious design with which God created this marvelous world and the resources He placed to sustain it are exceptional. Yet, humans often sabotage the Earth through carelessness and greed. Prone to distractions and temptations, humans have endangered and driven many wildlife species to extinction through encroachment on their habitats.

Our Master has allocated ample resources for all Earthlings and humanity to sustain and advance. However, humans often exploit and overutilize them, leading to significant wastage and destruction. It's a reminder of our responsibility to protect Earth and its ecosystem, not just for our own sake but also as a means to earn rewards from God.

For several days now, I have come to realize that deciphering the ancient codex of our great-grandparents is a delicate task. Fortunately, now we know where to find parallel information – it is within the pages of the divine scriptures.

We all operate under the command of our Master, guided by neural intelligence in a sophisticated manner, which is our basic intrinsic program -Fitra. Transported to Earth, our goal is to ascend to the elite workforce. This green planet and the universe operate on autopilot, with the laws of nature meticulously programmed by the Creator. Rewards and perks are scattered throughout this world, easily attainable through mindfulness and when tasks are undertaken in the name of God. Let us remain vigilant in our pursuit of knowledge and enlightenment, utilizing the resources at our disposal to fulfill our divine purpose.

Embracing the Light

We must continuously seek guidance from the Supreme God and remain steadfast on the path of positivity, while safeguarding ourselves from the perennial foe.

To achieve success, individuals must nurture positive qualities while shedding negative ones. Seeking guidance from the Supreme God and adopting a positive mindset are pivotal in achieving success. Cultivating habits such as regular prayer, humility, performing good deeds, accountability, effective time management, resilience, determination, adaptability, creativity, perseverance and self-discipline are essential positive traits. Additionally, qualities like tranquility, fostering love, peace, acceptance of truth, and effective communication and collaboration contribute to success and overcoming challenges, maintaining focus and good health and building robust relationships.

Conversely, negative traits such as worshipping entities other than the Supreme God, arrogance, indolence, procrastination, self-doubt, fear of failure, promoting hatred and discord, indulging in sin, perpetrating injustice, and embracing falsehoods hinder progress. Negative traits also encompass harboring detrimental thoughts, impulsiveness, closed-mindedness, and evading accountability. These traits impede advancement by fostering hesitation, dwelling on setbacks, resisting change, self-sabotage, limiting options, dismissing new ideas, and blaming external factors.

By embracing positive traits and shedding negative ones, individuals can position themselves for success and achieve their goals more effectively.

Atheism and Science

When many believers are blind followers of a religion, all atheists are blind rejecters of God. Atheism is a cult and a man-made religion. Atheists claim to embrace science, but if a person rejects God, they do not possess a scientific mentality. Atheists claim to embrace science, but those who reject God lack a scientific mentality. Science is a systematic and methodical approach to understanding the natural world. It involves the observation, investigation, and analysis of the physical and natural phenomena to acquire knowledge and improve our understanding of the universe.

The default stance of science is more of an agnostic nature, maintaining an openness to various possibilities. Whereas the default stance of a human being is to believe in God, an inclination embedded in the Fitra instilled by Allah in His creation. An agnostic or a scientist neither affirms nor denies the existence of God. A scientist is never a rejecter of possibilities; rather, a scientist is a seeker of truth who explores solutions using all available resources. A scientist is always a critical thinker and accepts any truth that science reveals to them. An agnostic never dismisses the possibility of God's existence.

Science relies on empirical evidence, scientific methods, and critical thinking to form hypotheses, conduct experiments, and draw conclusions. Key characteristics of science include:

Empirical Observation: Science is based on empirical evidence obtained through observation, experimentation, and measurement. It relies on data and facts.

Systematic Method: Scientists follow a structured and systematic approach known as the scientific method to investigate and understand phenomena. This method typically involves making observations, forming hypotheses, conducting experiments, and analyzing results.

Falsifiability: Scientific theories and hypotheses are subject to testing and falsification. This means that scientific claims can be proven false through experimentation and observation.

Reproducibility: Scientific experiments and findings should be replicable by other scientists. This ensures the reliability and validity of the results.

Objective and Unbiased: Scientists aim for objectivity and strive to minimize personal biases in their investigations and interpretations.

Peer Review: Scientific research is often subjected to peer review, where experts in the field evaluate and critique the work before it is published.

Progressive: Science is an ongoing process of building knowledge. New discoveries and theories continually expand and refine our understanding of the natural world.

Science encompasses various disciplines, including physics, chemistry, biology, astronomy, geology, and more, each with its specific focus and methodologies. It plays a fundamental role in technological advancements, medicine, and our general understanding of the world around us.

In the tranquil sanctuary of its mother's womb, a baby flourishes, undergoing growth and development in the serene darkness before emerging into the world. A newborn baby enters a world full of sensory delights. Yet, within this extraordinary miracle of life, it remains incomprehensible to witness some atheists reject the notion of life after death.

While science lacks tangible proof of God, signs exist in the observable universe. Science does not categorically deny the possibility of his existence. Science is limited to dealing with the observable and measurable universe. However, Allah transcends all His creations, including space and time dimensions. The perception of Allah falls within the realm of metaphysics.

Embarking on the journey of life as a believer is akin to setting sail on an ocean of faith, guided by the compass of conviction. It's a voyage filled with purpose and meaning, where each step is illuminated by the light of belief. Yet, beware the treacherous currents of doubt that threaten to steer you off course. Avoid the perilous mistake of adopting the guise of a non-believer, naively assuming that belief will naturally dawn upon you in the future. For in this grand expedition, the winds of faith must be embraced from the outset, lest you find yourself adrift in the vast expanse of uncertainty.

Metaphysics

Metaphysics is a branch of philosophy that deals with the fundamental nature of reality, including the relationship between mind and matter, substance and attribute, potentiality and actuality, and the nature of existence. It seeks to explore the most basic and abstract questions about the nature of reality and the universe.

Key concepts and areas of exploration within metaphysics include:

Ontology: Ontology is the study of existence or being. It seeks to understand what exists, what the fundamental building blocks of reality are, and how different entities relate to each other.

Cosmology: Cosmology within metaphysics explores the nature of the universe, its origin, structure, and ultimate fate. It often overlaps with the study of the nature of time and space.

Reality and Appearance: Metaphysics delves into questions about 'what is real' and how we perceive reality. It explores the relationship between appearances and the underlying reality.

Causality and Determinism: Metaphysics examines the nature of causality and determinism, considering whether events are determined by prior causes or if there is room for randomness and free will.

Mind and Body: One of the classic issues in metaphysics is the mind-body problem, which explores the relationship between mental phenomena (consciousness, thoughts) and physical phenomena (the body and brain).

Universals and Particulars: Metaphysics discusses the nature of universals (common properties or characteristics shared by multiple things) and particulars (individual, specific instances of things).

Time and Space: Metaphysics addresses questions about the nature of time and space, including whether they are absolute or relational, and how they relate to other aspects of reality.

Reality and Non-Reality: It also explores the existence of abstract entities, such as numbers, mathematical concepts, and other abstract objects.

Soul: Generally, the soul is understood as the immaterial essence or spiritual aspect of a living being, often believed to persist beyond physical death. In religious traditions, the soul is considered the eternal, immortal part of a person that is distinct from the physical body. Some view the soul as the seat of consciousness, identity, and personal agency. In psychology, the concept of the soul is often replaced by terms such as the self, psyche, or mind. While these terms may not carry the same metaphysical connotations as the soul in religious contexts, they are used to describe aspects of human experience such as thoughts, emotions, and consciousness. Still obscure, the concept of the soul is deeply ingrained in human culture and thought, reflecting our ongoing quest to understand the nature of existence, consciousness, and the afterlife.

They ask you 'O Prophet' about the soul. Say, "Its nature is known only to my Lord, and you 'O humanity' have been given but little knowledge." (Qur'an 17:85)

Metaphysics can be abstract and speculative, and it often deals with questions that do not have clear empirical answers. While it has been a central area of inquiry in philosophy for centuries, it continues to raise deep and complex questions about the nature of existence and reality.

Research studies show that belief in one God and a good relationship with parents are associated with higher life satisfaction.

Concept of God

In Hinduism, God is termed as Brahman, the unchanging, infinite reality and the source of all existence. The Vedas-Rigveda, Samaveda, Yajurveda, and Atharvaveda-are the most revered scriptures. Each Veda contains hymns (Samhitas), ritual texts (Brahmanas), forest treatises for meditation and worship (Aranyakas), and philosophical texts (Upanishads).

The Rigveda is the oldest and most sacred. Hindu scriptures emphasize the worship of a single, formless, genderless God, also known as Shiva or by the term Isvar.

*"na tasya pratimā asti" — (Śvetāśvatara Upaniṣad 4.19; Yajur Veda 32.3)
- "There is no likeness of Him."*

"shudhama poapvidham" - [Yajurveda 40:8] - "He is bodyless and pure."

"Ekam evadvitiam" - Chandogya Upanishad (6.2.1) - "He is One only without a second."

"Na casya kascij janita na cadhipah" - Svetasvatara Upanishad (6.9) - "Of Him there are neither parents nor lord."

"They enter darkness, those who worship the natural elements" (Air, Water, Fire, etc.). "They sink deeper in darkness, those who worship sambhuti (any created things, idol etc.)." - [Yajurveda 40:9]

In Hindu tradition, items possessing mystical powers are often mistaken for gods or deities. In this culture, it's not uncommon to find people visiting temples where, to one's surprise, the deity inside is an idol of a movie star. Unfortunately, some fans idolize athletes, angels or prophets as deities.

Those who view Rama or Krishna as distinct deities should ponder why they performed pooja and worship rituals. Krishna worshipped Lord Shiva in various instances, showing reverence and submission. Similarly, Rama sought Lord Shiva's blessings before embarking on his journey to rescue Sita. This worship indicates that both Rama and Krishna consider Shiva their supreme deity, suggesting they are not deities themselves.

'Ravana' was a powerful demon who, through intense penance, gained the favor of God, who granted him immense strength and invincibility. With his newfound power, he roamed the earth, known for his

arrogance, defiance against the God, and his antagonism towards the protagonist Rama. Ravana's pride and defiance ultimately led to his downfall. This part of the Ramayana shares similarities with the story of Iblis.

However, the depiction differs with Rama having to search for Sita in Lanka after her abduction by Ravana, and proceeding to defeat the enemy. In contrast, Adam searches for Eve on earth after they succumb to temptation and eat from the tree, leading to their banishment to earth. Adam lives on earth evading Iblis and achieves ultimate success with the help of Allah.

Svayambhuva Manu, the first human created by Lord Brahma, lived happily with his wife Satrupa in a celestial palace. Narada, known for his early devotion, served as the Guru of celestial beings. Narada's portrayal makes more sense when viewed as two distinct personas, often misconceived as a single multifaceted character. The first persona, initially a sage, later succumbed to arrogance and misled Manu and his descendants by sowing discord. The second persona, a wandering sage, imparts wisdom and guidance to all he encounters, reminiscent of the devotee encountered by Moses in his quest for knowledge.

The narrative of Moses and Aaron and their confrontation with Pharaoh resembles the story of Krishna and his brother Balarama and their battles against the evil king Kamsa in Hindu scriptures.

In the tales of Manu and the Great Flood, primarily found in the Matsya Purana and the Bhagavata Purana. During a time of corruption and immorality, Lord enlightened Vaivasvata Manu about an impending great flood that would destroy all life. Manu was tasked to build a massive ark, gather the Saptarishi (seven rightly guided), seeds, animals, and herbs to survive the deluge. As the floodwaters rose, Manu's boat was launched, guided by the Lord through the turbulent waters. After the flood receded, Manu, along with the sages and creatures, disembarked, credited with

preserving life and dharma and becoming the progenitor of the new human race. This narrative shares parallels with Noah's Ark from the Abrahamic tradition.

Though similarities exist, believers are advised to disregard earlier scriptures, as they were corrupted by later people, and the laws abrogated. For example, God discontinues sending fire from the sky to accept offerings with the advent of Jesus. Adhering to the teachings of the Antim Rishi is deemed necessary for blessings, and devotees of earlier scriptures will no longer receive boons with the arrival of the final Prophet.

The issues in Hindu scriptures mainly involve misinterpretations, interpolations, and additions by later writers, commentators, and translators, corrupting the original teachings and fostering beliefs in multiple gods instead of the monotheistic concept of Brahman.

-Misinterpretations and Additions: Over time, as scriptures were passed down orally and later written, misinterpretations and added interpretations led to the creation of imaginary forms and idols not present in the originals, contributing to the proliferation of multiple deities.

-Misinterpretations of Avatars as Deities: Different names of the same Supreme God is characterized as different deities or incarnations. Different Avatars or Rishis, endowed with mystical powers, are often considered gods, although they resemble prophets who performed miracles in the Abrahamic tradition. Also, different names of the same Avatar are seen as different personalities or deities.

-Cultural Influences and Syncretism: Hinduism incorporated local deities alongside the concept of a single Supreme God, contributing to the perception of multiple deities.

-Iconography and Worship Practices: The rise of idol worship and the association of specific gods and goddesses with rituals reinforced the belief in multiple deities, further diversifying religious practices.

Some consider the dashaavatara as ten distinct incarnations of the same God, but scholars dismiss this notion due to examples like the simultaneous existence of brothers Balarama and Krishna. Moreover, there are numerous avatars beyond the count of ten, suggesting that avatars may represent different ambassadors of God, with Kalki Avatar or Antim Rishi considered the Final Prophet or Final Messenger.

Overall, these factors, combined with the evolution and adaptation of religious beliefs over time, contributed to the diversification and multiplication of deities within Hinduism, diverging from the original monotheistic concept of Brahman as taught in the scriptures.

Ancestral misinterpretations have led to the worship of idols and images rather than the Supreme God, imprinting erroneous images in the minds of followers from childhood, with the idol itself becoming their deity. In contrast, the Vedas emphasize the genderless and formless nature of God, attainable through inner wisdom and direct experience rather than idol worship. According to Hindu scriptures, anyone deviating from the true nature of God is classified as Dharmabhrasht.

Learned scholars of Hinduism firmly reject idol worship and are strong advocates of monotheism. With their deep knowledge of Hindu scriptures, below are some sects and movements within Hinduism that emphasize monotheistic beliefs and reject idol worship:

Arya Samaj: They consider Hinduism as a monotheistic religion and strongly opposes idol worship and rejects the concept of avatars. Arya Samaj is known for its strong opposition to the caste system, which they see as a divisive practice contrary to the teachings of the Vedas. They promote the idea of the universal brotherhood of all humans under the one true God.

Brahmo Samaj: The Brahmo Samaj, founded by Raja Ram Mohan Roy and later led by Swami Vivekananda, emphasizes monotheism and rejects idol worship. It draws inspiration from the Upanishads and aims to establish the worship of the "One True God."

Prarthana Samaj: This reformist sect, primarily active in the western part of India, follows a monotheistic path and encourages worship of a single God while rejecting rituals and caste divisions.

Swaminarayan Sampradaya: The Swaminarayan sect, founded by Swaminarayan, believes in the worship of one Supreme Being, as the sole deity. The sect places strong emphasis on devotion, morality, and service.

Sahaja Yoga: Sahaja Yoga centers around the idea of self-realization and awakening the "Kundalini energy." It teaches that there is one universal, formless God. They emphasize on self-realization.

Nath Sampradaya: The Nath tradition, often associated with Gorakhnath and Matsyendranath, emphasizes meditation and devotion to a single God or universal consciousness. They reject idol worship and promote monotheistic interpretation of divinity. They focus on their spiritual development.

"अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान्।"

"O Lord, lead us along the right path, the path of prosperity. O wise one, who knows all things, remove all obstacles, and ensure our welfare." - Yajurveda 40:16

If a Hindu remains in disagreement, the best course of action is to reinvest in oneself, refining the spiritual self through humility, engaging in good deeds, staying away from detrimental influences, and maintaining a

constant quest for guidance from the unseen God through the Gayathri Mantra.

The Gayatri Mantra, from the Rigveda, the oldest and most sacred of the Vedas, is a revered prayer for divine enlightenment and spiritual guidance, praising the One Supreme Creator referred to as Om.

ॐ भूर् भुवः स्वः । तत् सवितुर्वरेण्यं । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

"Om bhūr bhuvaḥ suvaḥ: tat savitur vareṇyaṃ, bhargo devasya dhīmahi, dhiyo yo naḥ prachodayāt" -[Rigveda 3.62.10]

Which translates to "Om, Let us meditate on the most excellent light of the Divine, May he guide our mind in the right direction."

Muslims recite similar prayer for seeking guidance in their daily prayers.

In ancient Mesopotamian mythology, An (also known as Anu) is revered as the Supreme God. Adapa is considered the first wise man, and Ninti is believed to be the first woman created from the rib.

In ancient Greek mythology, Zeus is revered as the Supreme God. Prometheus was created from fire. The first man was shaped from clay, and Pandora was sent to Epimetheus, whom she married.

In ancient Chinese mythology, Tian is revered as the Supreme God, associated with the heavens and credited with the creation of the first man, Fuxi, from clay, and his wife is Nuwa. They encountered challenges posed by a mythical creature in their endeavors.

In ancient African Agikuyu mythology, Ngai is revered as the Supreme God who created the first man, Gikuyu, and his wife, Mumbi.

In ancient Kenyan Bakusu mythology, Khakaba is revered as the Supreme God who created the first man from clay and his wife, Mumbi.

In US Salinan Indian mythology, Tumši (also known as Tumši Kukunapūmā) is revered as the Supreme God, the creator and ruler of the Universe, and the source of all wisdom.

Many mythologies share the theme of a Supreme God creating the first human from clay, and a trickster devil figure leading humans to dwell on Earth. This common theme originates from divine revelation from the Supreme God. The names of the same Supreme God, first man, first women, and devil figure vary in different regional languages. Inconsistent depictions of the Supreme God as an admirable Bald Eagle and devils as despised coyotes are fictional character images added by later people.

Yahweh

In many cultures, people address the true Supreme God by names in their native language. The Christians and Jews, refers to their Lord as Yahweh.

God describes Himself using names and attributes that reflect His characteristics, such as "Yahweh", "El Shaddai" (God Almighty), "Adonai" (Lord or Master), and "Elohim" (God), which convey different aspects of God's power, authority, and relationship with His people.

The most important teachings as follows:

"In the beginning, God created the heavens and the earth."

- [Genesis 1:1]

"Hear, O Israel: The Lord our God, the Lord is one."

- [Deuteronomy 6:4]

"I am the Alpha and the Omega, the First and the Last, the Beginning and the End." - [Revelation 22:13]

"I am the Lord, and there is no other; apart from me there is no God. I will strengthen you, though you have not acknowledged me." - [Isaiah 45:5]

"You shall have no other gods before me." - [Exodus 20:3]

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God"

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

"Thou shalt not kill."

"Thou shalt not commit adultery."

"Thou shalt not steal."

"Thou shalt not bear false witness."

"Thou shalt not covet anything that is thy neighbor's." Regardless of their faith. - [Exodus 20]

The Torah is the central reference of the religious Judaic tradition, consisting of the first five books of the Hebrew Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books are also known as the Pentateuch. The Bible is a larger religious text that encompasses both the Old and New Testaments. The Old Testament includes the Torah (the Pentateuch) as its foundational section. While the Torah is crucial to Judaism, the Old Testament is significant to both Judaism and Christianity.

The New Testament is exclusive to Christianity and focus on the life of Jesus Christ as described by later followers. The New Testament is traditionally attributed to various authors and consists of several types of writings, including the Gospels (narratives about the life of Jesus), Acts of the Apostles (a historical account of the early Christian Church), letters (epistles) written by apostles, and the Book of Revelation.

Despite being recommended in their book and eagerly awaited by scholars, the Jews missed the opportunity to join Jesus (the Messiah) on his spiritual journey, just as both Jews and Christians rejected the opportunity to embrace Muhammad ﷺ (the comforter). Hindus did not recognize the opportunity to embark on a spiritual journey with their Antim Rishi and Kalki Avatar, Muhammad. ﷺ Whereas Muslims have rightly embraced Ibrahim (A), Musa (A), Isa (A), and Muhammad ﷺ.

The Qur'an, along with various Hadiths, affirms that Muhammad ﷺ is mentioned in the Torah and the Injil -the original Gospel revealed to Jesus. Muslim theologians have pointed out that several passages within the biblical text can still be distinctly identified as references to the advent

of Prophet Muhammad ﷺ in both the Hebrew Old Testament and the Christian New Testament.

The apocryphal Gospel of Barnabas explicitly mentions Muhammad ﷺ. Some Muslim theologians observed the mention of Paraclete in Greek New Testament as Muhammad ﷺ.

Muslim historians and hagiographers, such as Ibn Ishaq, assert that the people of Madina embraced Islam due to their awareness of these prophecies and saw Muhammad ﷺ as fulfilling them.

"The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet." - [Deuteronomy 18:15]

"I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him." - [Deuteronomy 18:18]

The children of Ismael are described as the brethren of the children of Israel, just as the children of Esau are described in - (Deuteronomy 2:4-6 and Numbers 20:14)

- [Al-Samawal al-Maghribi]

Song of Solomon in the Old Testament 5:16:

Hebrew script:

הָקוֹ מִחֲמָדִים וּמֵרָעִים זֶה לִרְעִי זֶה יְהִי דוֹדִי וְרָעִי בְנוֹת יְרוּשָׁלַם

English transliteration:

"hiqqow mahamadim u'mar'im; zeh lere'i, zeh yehi dodi were'i; benot yerusalim."

English translation:

"His mouth is most sweet, and he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

The Hebrew term מַחֲמַדִּים (mahamadim) in Song 5:16 phonetically has proximity with the name of Muhammad, for which translation not necessary. If translated from the Hebrew root word, it would be 'h-m-d', meaning 'praiseworthy', or 'm-h-m-d', translating to 'desirable'. The Prophet ﷺ was desired and most praised by his followers and those who studied him throughout.

Early Jews and Christians were expecting a prophet coming from the land of Kedar.

Book of Isaiah 42:11-13 (English std version):

"Let the desert and its cities lift up their voice, the villages that Kedar inhabits; let the inhabitants of Sela sing for joy, let them shout from the top of the mountains. Let them give glory to the Lord and declare his praise in the coastlands. The Lord goes out like a mighty man, like a man of war he stirs up his zeal; he cries out, he shouts aloud, he shows himself mighty against his foes."

In these verses, Kedar is mentioned in the context of giving glory to the Lord and the anticipation of a prophet. Kedar is associated with a people who lived in the desert region of the Arabian Peninsula. The descendants of Kedar are believed to be the Kedarites, a group of Arab tribes. The place Kedar is modern day Madina. Who else is this Prophet, other than Muhammad ﷺ?

Allah has implanted humans with basic firmware. Islam is the only recommended operating system for the human machine. Shahadah is the opening statement and Imaan should be the closing statement. Istighfar is the Error Debugger. Good deeds illuminate the soul.

The holy books preceding the Qur'an are corrupted, and previous ways of life have been phased out and are no longer supported by our Creator. Man-made religions, such as Sikhism, Bahá'í, Tenrikyo, and Caodaism, do not align with the Supreme God.

The name 'Allah' stands as the most invoked name for the Creator.

Surely in the remembrance of Allah do hearts find comfort. [Qur'an 13:28]

Allah ﷻ

(Glorified and Exalted Be He)

'Say He is Allah (the) one -the absolute and eternal, the self-sufficient master, whom all creatures need (He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto him.' - [Qur'an:112]. He is the most gracious, the most merciful omnipotent God -Allah.

This encapsulates the definition of Almighty Allah from the Qur'an. You need not confine yourself to the name Allah alone; you can invoke Him using any of His other beautiful names.

In the Qur'an, there are 99 names of Allah, such as Ar-Rab (the creator), Al Malik, and more. While the name Allah is frequently used in the Qur'an, there are over 300 names for Allah mentioned in the Holy Scriptures, including 99 names in the Qur'an.

To grasp the essence of God Almighty, embark on a journey of self-discovery. Dive into the depths of your being, ponder the intricacies of your body, unravel the enigmas of your mind, and reflect on the core of your soul. As you venture forth, taking in the splendor of creation and exploring the beauty of this universe, you will easily fathom the nature of your Master and the Master of the universe: the ever-existing God Almighty.

He is above seventh heaven. He has no birth and no death. He is with us always by his knowledge and not by his personal self. His vision extends to everything, everywhere, at all times. He has no images or forms that the human brain can imagine. He is the one who created dimensions like space and time. And you cannot compare or relate him to any of his creations.

"With Him are the keys of the Unseen. No one knows them but He. He knows what is in the land and the sea. No leaf ever falls but that He

knows about it, and there is no grain in the dark layers of the earth, or anything fresh or dry that is not recorded in a manifest book.” - [Qur’an 6:59]

“And He has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who [reflect] think.” - [Qur’an 45:13]

The nature of Allah is better known through His attributes, briefly elucidated as you read this book. Through His sacred names, His divine essence unfolds, offering profound insights into His magnificence and boundless grace.

“Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him.” - Hadith.

If the depiction of His attributes fails to resonate with you, the next recourse is to seek understanding of the Supreme God through your Holy Scripture. If Islam does not align with your beliefs, while it's not recommended to take such a stance, the alternative is to seek guidance from your religious scripture. Success and guidance may come from Allah based on the sincerity of the individual's heart. Most religious scriptures across the globe advocate worshipping one God without making idols.

Once you know your Lord the source of eternal Success, on the flipside you need to be aware of your eternal enemy who will lead you to eternal failure.

The eternal adversary

Iblis was among the angels and was considered pious and obedient to Allah. He was not an Angel, but a pious Jinn who was raised to the company of angels due to his early piety and obedience to Allah. However, when Allah created Adam, the first human, and blessed him with knowledge, Allah ordered all the angels, including Iblis, to bow down to Adam as a sign of respect. While all the angels obeyed this command, Iblis refused.

..Allah asked, "What prevented you from prostrating when I commanded you?" He replied, "I am better than he is: You created me from fire and him from clay."

Allah said, "Then get down from Paradise! It is not for you to be arrogant here. So get out! You are truly one of the disgraced."

He appealed, "Then delay my end until the Day of their resurrection."

Allah said, "You are delayed until the appointed Day."

he said, "For leaving me to stray I will lie in ambush for them on Your Straight Path. -[Qur'an 7:11-16]

Allah responded to Iblis' declaration by asserting that iblis will not be able to mislead the righteous, those who are pious and God-conscious.

In response to Allah's inquiry about his refusal, Iblis responded with arrogance, claiming superiority over Adam, leading to his expulsion from the company of angels and condemnation. Allah permitted Iblis to roam the earth as a test for humanity, serving as a trial to strengthen their faith and increase their rewards. Filled with animosity, Iblis vowed to lead humans astray and tempt them from the path of righteousness. Iblis is an avowed enemy, leading the Satans, the non-believing Jinn kind. Among the

negative attributes associated with Iblis is Kibr (Arrogance or Hubris in Greek).

Kibr, distinct from pride, entails looking down on others and considering oneself superior. It is a negative trait that distances individuals from Allah's favors. Pride, on the other hand, is the foundation of confidence, honor, and kingship, bearing no relation in meaning to arrogance. Islam promotes fostering confidence. Iblis's refusal to respect Adam manifests disobedience, emphasizing the importance of knowledge and respecting scholars.

Satan is known for his deceptive tactics and attempts to lead humans astray. He uses various strategies to tempt people away from the path of righteousness.

Satan is notorious for creating temptations and false promises and creating illusions of temporary pleasure and success to entice people into sinful actions.

Satan is described as the one who whispers (Waswasa) evil suggestions into the minds of humans, attempting to create doubt, confusion, and discord.

Promotion of Sin: Sin is crimes committed against oneself or others. Satan encourages sinful behavior through vices, leading people towards actions that are forbidden by Allah. His aim is to distance humans from obedience to Allah.

Ingratitude: Despite being given respite until the Day of Judgment, Satan remains ungrateful and defiant toward Allah, refusing to repent for his disobedience.

Despair: Satan's rejection of Allah's mercy and his insistence on leading people astray reflect a state of despair and hopelessness.

Iblis was among the company of angels. Some Christians mistook him as a fallen angel. The story of Iblis mirrors that of Satan in Christian and Jewish traditions. Although Satan instills different worldly desires in the minds of humans, he does not wish any good for human beings. He only wishes for eternal failure for the children of Adam.

The insidious whispers of Iblis and his dark legion are contagious in nature. To illustrate on a smaller scale, when an individual yawns or expresses anger, it tends to propagate to other people or animals in the vicinity. Their effects can be profound, causing long-term ripple effects and wreaking havoc if left unchecked.

Regardless of one's faith, Iblis lurks behind every descendant of Adam, even swaying the behavior of animals and spreading his corrupting touch to humanity. Despite this pervasive darkness, humanity is granted the power to resist such negative forces, which is as simple as controlling a yawn or quelling a burst of anger. God-conscious individuals seek help from Allah against Satan and exercise control over negativity at its onset.

In the eternal struggle between light and darkness, unwavering faith and vigilant control enable humans to prevail against Iblis's sinister machinations. Believers are encouraged to resist Satan's temptations, seek forgiveness from Allah, and lead righteous lives within Islam.

The story of Iblis serves as a cautionary tale, emphasizing the dangers of arrogance, disobedience, and pride, while stressing the importance of humility, submission to God's will, and resisting temptation. It also underscores human susceptibility to temptation and the path to true success through humility, repentance, and righteous living. Conversely, arrogance and persisting in wrongdoing lead to downfall, echoing Iblis's treacherous path.

Except for the gravest sin of Shirk, Allah forgives those who repent. Sometimes, even a small act of kindness is sufficient to earn Allah's favor, granting him entry into the esteemed ranks and ensuring eternal success.

Allah has revealed the Qur'an for all of humanity, yet there are some who are at a great loss for not even reading it once, instead spending their time on books authored by humans.

Qur'an

God Almighty sent at least one prophet to every nation before Muhammad, ﷺ and revealed many Holy Scriptures prior to the Qur'an, all advocating Islamic monotheism. Prominent among these holy books are the Zabur (Psalms) revealed to David (R), Torah to Moses (R), Injil to Jesus (R), and more.

Allah says- 'And this Qur'an is not such as could ever be produced by other than Allah, but it's a confirmation of the Revelations which was before it, and an explanation of the Scripture. It is, without a doubt, from the Lord of all worlds. '

- [Qur'an 10:37]

Indeed, prophets were sent to Africa, Australia, Central Asia, the American subcontinent, and the Indian subcontinent, as well as to every community. However, believers in this era are cautioned against following any scriptures predating the Qur'an, as those texts, with the exception of the Qur'an, have been tampered with by humans and lost their authenticity. Deities such as Ram, Buddha, or Jesus should not be worshipped, as their histories have been distorted by humanity.

All prophets possessed remarkable personalities, and the holy scriptures are remarkably beautiful as revealed by God. The Qur'an imparts knowledge of the past and future, containing numerous scientific revelations that align with recent discoveries or confirmations, such as the Big Bang theory and the expansion of the universe in Cosmology, the uniqueness of fingerprints, human embryo development in Embryology, ocean channel separation in Oceanography, honeybee communication, and the potential for life beyond our world. In Biology and Ecology, the Qur'an highlights the interconnectedness and balance in nature, including references to the water cycle, pollination, and the importance of maintaining ecological balance. The Qur'an contains revelations that have yet to be proven by science as well.

The Qur'an is not merely a book of science but a poetic masterpiece, a law book, and an unparalleled guide to the art of living. Its poetry is unmatched, and no literature can rival the beauty found within its verses. As a law book, it offers unparalleled guidance on how to navigate life's complexities. It is a book of signs, not science. With its numerous qualities spanning all aspects of life and a wide array of fields, the Qur'an is a miracle.

All the revelations preceding the Qur'an were subject to meddling and interference by human hands, resulting in the corruption of sacred scriptures. Many verses were inserted or removed based on personal needs or political influence, making it challenging for common people to discern the divine verses. So, Allah sent the Qur'an with a difference. And Allah says that he himself will protect the Qur'an from all kinds of corruption.

The Qur'an serves as the final version of the holy scriptures for humankind, representing the culmination of the Torah, Psalms, Bible, and all other divine revelations from God Almighty. There is so much similarity among the divine Scriptures since they are from the same source, Allah. There is so much difference between the scriptures since they are corrupted later by humans, except for the Qur'an. If the One Supreme God declares that the Qur'an is the final revelation and assures its protection until the end of times, there is no need to turn to previously distorted books.

A believer should recite and contemplate the Qur'an. If a person does not understand Arabic, it is recommended to learn recitation or listen to the Qur'an recitation and contemplate its meaning, perhaps by referring to a translation.

The Path of Legends

In the city of Makkah, a boy was born into the esteemed Quraysh tribe, belonging to the influential Makhzum clan. From his earliest years, Khalid was recognized for his exceptional skills as a horseman. He hailed from a tribe overlooked by the entire world outside the region of Makkah, caught in fruitless internal conflicts and decades-long bloody tribal wars.

However, the emergence of a new religion, preached by a shepherd, was destined to alter the course of the boy's life and the history of Arabia.

Initially, Khalid was known for his staunch opposition to the burgeoning Muslim community and its leader, who denounced the idols of various tribes. He played a pivotal role in the Battle of Uhud, leading the forces from Makkah from defeat to a draw against the Muslims. Yet, despite his resistance, Khalid couldn't help but recognize the profound impact Muhammad ﷺ was having on society. Even as an adversary, he was deeply moved by the Prophet's wisdom and the transformative power of his message.

Khalid possessed keen observational skills and a sharp intellect. He discerned the strength of the Prophet's character, his unwavering faith, and his ability to inspire and unite people under the banner of Islam. Witnessing how the Prophet's teachings were revolutionizing the lives of converts, instilling in them purpose, dignity, and brotherhood, Khalid became increasingly convinced of the truth of Islam.

As he observed the rapid expansion of the Muslim community, Khalid realized the inexorable rise of this new religion. This period of reflection led to a profound decision: Khalid embraced Islam, a life-changing moment that occurred in the presence of Prophet Muhammad, ﷺ around the year 627 or 629.

Transforming from a formidable adversary into a devoted follower and a formidable general of the Muslim army, Khalid's military prowess

became evident in numerous battles. He played a pivotal role in the Battle of Mu'ta, orchestrating the safe withdrawal of Muslim troops against the Byzantines. Leading the Muslim forces during the conquest of Makkah, he secured a significant victory for Islam.

The title "Sayf Allah" was bestowed upon Khalid ibn al-Walid by Prophet Muhammad ﷺ during the Battle of Mu'tah, in recognition of his exceptional bravery and military prowess. Prophet Muhammad, ﷺ updated by Gibreel (A) about the battle, informed his companions of Khalid's valor and leadership, declaring him among the "Sayf Allah." From that point forward, Khalid was destined for greatness, emerging as a legendary figure in the making.

Khalid's innovative military tactics, such as feigned retreats and strategic deception, confounded his adversaries. His preference for mobile warfare enabled him to evade costly pitched battles.

Following the death of the Prophet , ﷺ Khalid continued his service under the first two caliphs, Abu Bakr (R) and Umar (R). He spearheaded successful campaigns against rebel tribes in Arabia and played a crucial role in the Muslim conquests of Iraq and Syria. His string of victories made him a legend in history, with no failures in the commander's book after he accepted Islam.

Among his most notable achievements were the swift conquests of the Persian Empire and Roman Syria within three years. Despite being outnumbered and outmatched, Khalid strategically defeated three Persian armies, captured Iraq, and led simultaneous attacks against both the Roman and Persian empires.

Executing successful maneuvers like the double envelopment at the Battle of Walaja and turning the tide at the Battle of Ullays, Khalid showcased his strategic brilliance. His leadership was pivotal in the Muslim conquest of Syria, culminating in the surrender of Damascus and the decisive victory at the Yarmouk Valley.

Khalid bin Waleed's life underwent a profound transformation from a horseman to a mighty warrior and legendary commander in history. Khalid's story is a tale of redemption, faith, and triumph. His transformation from a fierce opponent to a devout follower is a testament to the power of faith and conviction. His legacy continues to resonate, reminding us of the power of change and the strength of conviction.

Across various epochs and regions, a multitude of legends have emerged, fueled by profound reverence for Prophet Muhammad ﷺ and unwavering adherence to the timeless principles of Islam.

Ali Ibn Abu Talib (R)

Ali Ibn Abu Talib (R), a name that resonates with courage, wisdom, and devotion, was a man whose life was intertwined with the birth and spread of Islam. He was born in Makkah on a Friday, the 13th of Rajab, thirty years after the incident of the Elephant, corresponding to the 17th of March, 599 CE. Ali's lineage traced back to the noble family of Banu Hashim, a part of the respected Quraish tribe. His father, Abu Talib, was a chief of the Banu Hashim tribe and the custodian of the Kaaba. Ali's mother, Fatimah, embraced Islam early and migrated to Madina. Ali was not just the cousin but also the son-in-law of the Prophet Muhammad, ﷺ having married the Prophet's daughter, Fatimah.

Ali's early life was marked by the kindness and affection of Prophet Muhammad. ﷺ When Ali was just five years old, a drought struck Quraish, affecting the economic status in Makkah. To help his uncle Abu Talib during this crisis, the Prophet took Ali into his household. This early childhood experience had a profound influence on Ali, shaping him for the rest of his life.

Ali was the first boy to accept Islam. He was deeply influenced by the teachings of the Prophet and remained loyal to him even in the direst of situations. Ali's wisdom and knowledge earned him the title of Bab ul-Ilm (gate to knowledge).

One of the most significant moments in Ali's life was his role in the Prophet's migration to Madina. Ali risked his life by sleeping in the Prophet's bed to impersonate him and thwart an assassination plot, allowing the Prophet to migrate to Madina in safety.

By supporting Prophet Muhammad ﷺ in different expeditions, Ali (R), alongside Abu Bakr (R), Umar (R), Uthman (R), and other Sahaba, played a significant role in shaping the success story of Islam after the Hijrah.

Ali (R) was deeply involved in the Islamic community during the reigns of the previous Caliphs. He served as a deputy and envoy for the Prophet and became one of his most trusted subordinates. He also acted as Chief Judge under Abu Bakr (R) and contributed to the codification of Islamic law.

Ali (R) reigned as the fourth Caliph of Islam from 656 CE to 661 CE. His reign was marked by his efforts to bring order to the empire during the first civil war of the Islamic Empire, known as the First Fitna. Ali's reign was characterized by his commitment to justice and his efforts to address the challenges facing the Islamic community.

Ali's life was a testament to his courage, wisdom, and unwavering faith. His life continues to inspire millions around the world, reminding us of the power of faith, wisdom, and devotion.

Uthman bin Affan (R)

Uthman ibn Affan was born into the noble Umayyad clan in Taif. He was born into wealth and privilege, as his father, Affan ibn Abi al-As, was a successful merchant. Upon his untimely death, young Uthman inherited his father's fortune. He invested wisely and he became one of the wealthiest men in Makkah.

When Prophet Muhammad ﷺ began preaching in Makkah, Uthman (R) was among the first of high social and economic standing to accept the new faith. His conversion was a significant boost for the nascent Muslim community.

Uthman (R) was among the early converts to Islam, and when Muslims faced severe persecution in Makkah, he participated in two migrations: first to Abyssinia (Ethiopia) and later to Madina. These migrations were significant events in Islamic history, marking the shift of the Muslim community from Makkah to Madina, where they could practice their faith freely.

Uthman (R) was married to two of Prophet Muhammad's ﷺ daughters, earning him the nickname "Dhun-Nurayn" (the Possessor of Two Lights). His first wife was Ruqayyah. After her death, he married Umm Kulthum.

Uthman (R) was known for his generosity, using his wealth to support the Muslim community during its early, struggling times.

During the early days of Islam in Madina, water was a scarce resource. The well of Roma was one of the few sources of water, but it was owned by a Jewish man who charged high prices for its use, posing a significant hardship for the financially struggling Muslim community. Seeing this, Prophet Muhammad ﷺ requested someone to buy the well for the benefit of the Muslims. Uthman (R), known for his wealth and generosity, stepped forward. He negotiated with the owner and bought the

well, making it a waqf (endowment) for the benefit of all, Muslims and non-Muslims alike. This act of generosity ensured that everyone in Madina had free access to water.

Another instance was during the preparation for the Battle of Tabuk when the Muslim army was in need of resources. Uthman (R) stepped forward and donated a total of around 900 equipped camels and 1,000 dinars, among other contributions. His generosity was so significant that Prophet Muhammad ﷺ continued to ask for donations in the hope of inspiring others to give as freely as Uthman (R). Uthman (R) would go on to earn more wealth by the grace of Allah.

Upon the death of the second caliph, Umar ibn al-Khattab (R), Uthman (R) was elected as the third caliph. His reign was marked by significant achievements, including the official compilation of the Qur'an. He also instituted centralized reforms to create a more cohesive administrative structure and fostered rapid economic growth.

However, during Uthman's (R) reign, false or irrelevant accusations of nepotism and favoritism were made. These rumors and discontent eventually led to long-standing protests and a revolt, culminating in his assassination.

The story of Uthman (R) teaches us several lessons. It shows us the importance of using one's wealth and influence for the greater good. But perhaps most importantly, it underscores the significance of unity and harmony within a community, and the destructive consequences of discord and division.

The life of Uthman ibn Affan (R) serves as a powerful reminder of these timeless principles, relevant to all, regardless of faith or creed. His story continues to inspire and guide us, even today.

Umar bin Khattab (R)

In the heart of bustling Makkah, Umar bin Khattab was renowned for his formidable strength and fiery temperament. Immersed in a tribal and dark community, where female infanticide and tribal wars were rampant, Umar found himself without purpose, spending his days drinking with friends and wrestling in the market.

But winds of change swept through Makkah when Muhammad ﷺ introduced Islam. Initially a staunch opponent, Umar bristled at the questioning of his ancestral faith by Muhammad. ﷺ However, upon encountering Prophet , ﷺ Umar, beneath his tough exterior, found a man in search of purpose and meaning. Despite initially defending the traditional polytheistic religion of Arabia and even threatening Muhammad, ﷺ Umar found himself drawn to the Qur'anic verses when he heard them at his sister's house. The words resonated with him, leading to his embracing Islam, marking a turning point in his life.

Umar's (R) embrace of Islam brought strength and credibility to the Muslim community. His leadership and influence proved vital in safeguarding the Prophet and his followers, with his house becoming a sanctuary for Muslims in Makkah. Transformed by his faith, Umar (R) was renowned for his justice, wisdom, and deep reverence for Islamic teachings, culminating in his tenure as the second Caliph, where he led the Islamic empire to new heights.

The mighty superpowers, the Roman Empire and the Persian Empire, clashed relentlessly for dominance for decades. However, the once-mighty empires crumbled before the unstoppable tide of Islam, which sought to bring peace and prosperity to all who embraced it. With strategic brilliance and unwavering faith, Muslims achieved victory after victory.

Under the leadership of Muhammad, Abu Bakr, Umar, and later Caliphs, the Muslims brought a message of mercy and compassion. They

treated the conquered peoples with respect and fairness, offering them the opportunity to embrace Islam or live peacefully under Islamic rule.

In a remarkably short span of time, the Roman and Persian empires, which had stood for centuries, were brought to their knees by the transformative power of Islam. And in their place rose a new civilization, guided by the principles of justice, equality, and faith.

One of the most captivating chapters of Umar's (R) life was the conquest of Jerusalem. Despite the city being conquered peacefully, the priest insisted that the Khalifa himself collect the key to Masjid Al-Aqsa. Umar (R), accompanied by his servant, journeyed to Jerusalem. The priest, expecting a grand arrival, watched as two individuals approached the gates. The priest asked, pointing to the rider, "Is this the leader of the army who conquered Jerusalem?" To his further astonishment, the rider pointed to the person walking beside him. The priest was taken aback to find that it was Caliph himself, walking humbly while his servant rode. Umar (R) possessed only one mount, and his servant was taking turns riding it. This display of humility and simplicity exemplified Umar's (R) just and tolerant rule, setting a precedent for religious coexistence.

Umar (R) was renowned for his unwavering commitment to justice and honesty. As Caliph, he would go on night patrols, aiding the needy. His humility and kindness were evident on various occasions. On one such occasion, when a person sought help, Umar brought his wife to assist the distressed man, whose pregnant wife was in labor. Later, they discovered that it was the Caliph and his wife who had come to their aid.

Umar bin Khattab's (R) life stands as a testament to the transformative power of faith. From a staunch opponent of Islam to one of its most revered figures, his legacy is rooted in embodying the principles of Islam - justice, compassion, humility, and devotion to Allah. His story continues to inspire, reminding us of the timeless beauty of Islamic

principles and the potential within each of us to embody them for the greater good.

Abu Bakr As-Siddiq (R)

Abu Bakr was born into the noble lineage of the Quraysh tribe in Makkah. Although his given name was Abdullah bin Abu Quhafah, he was more commonly known as Abu Bakr. Growing up among the Bedouins, he developed a love for camels, earning him the nickname "Abu Bakr".

At the age of 18, Abu Bakr entered the profession of cloth merchant, following his family's business. His astute business acumen led to success, and he became recognized in Makkah for his knowledge of Arab tribes, politics, trade, and his compassionate nature.

Abu Bakr was known for his remarkable virtues even before embracing Islam. He abstained from intoxicants and idol worship, maintaining his honor and dignity.

The pivotal moment in Abu Bakr's (R) life came with his acceptance of Islam. He was the first to respond to Prophet Muhammad ﷺ's call and had a steadfast friendship with him even before the advent of Islam. His unwavering belief and support were crucial in the early years of Islam.

After wafat al-Nabi ﷺ in 632 CE, Abu Bakr (R) was chosen as the first Caliph of Islam. His leadership stabilized the Muslim community and prevented internal strife, initiating the expansion of Islam beyond the Arabian Peninsula.

Abu Bakr's (R) reign faced challenges, notably the Ridda Wars, which he successfully quelled, bringing central Arabia under Muslim control. His rule also saw the beginning of Muslim conquests in Iraq and Syria.

A significant achievement of Abu Bakr's (R) caliphate was the compilation of the Qur'an, the first written compilation of which is said to have taken place during his reign.

Umar (R) constantly strived to surpass Abu Bakr (R), yet consistently found himself falling short in comparison to the remarkable achievements and status of Abu Bakr (R).

Abu Bakr's (R) life exemplified unwavering faith and dedication to Islam, elevating him to legendary status. His adherence to the principles of Prophet Muhammad ﷺ continues to inspire millions worldwide, serving as a reminder of the power of faith, dedication, and service to humanity.

Muhammad ﷺ

Allah sends both prophets and messengers as bearers of glad tidings and admonitions to their people. Every messenger is also a prophet, but not every prophet is a messenger. The crucial criterion is that a messenger delivers a new divine law (Sharia), whereas a prophet continues an existing divine law.

Allah has sent over 124,000 prophets to the world, starting from Adam (A) to Muhammad. ﷺ Among them are prophets like Nuh (A), Ibrahim (A), Musa (A), Isa (A), and Muhammad. ﷺ They are all messengers of peace, love, and prophets of Islam.

Muhammad ﷺ is the final prophet and the final messenger of Islam, also known as Ahmed. In the Qur'an, Allah states, "And verily, I have sent among every nation (community) at least one messenger and I have sent in every age a revelation." Furthermore, God affirms in the Qur'an that no more prophets will be sent to this world.

However, before the day of resurrection, the return of Jesus is anticipated and validated in the teachings of Islam. Isa (A) will judge mankind justly, in accordance with the law of the Qur'an, for 40 years.

All the prophets were sent to preach the same message—to worship only one God and not to ascribe partners unto Him, emphasizing Islamic monotheism. The final messenger, Muhammad, ﷺ was prophesized in the scriptures before the Qur'an. People of all the scriptures are instructed to follow Muhammad ﷺ upon his advent.

In the Bible, it is stated, "God shall give you another comforter, that he may abide with you forever"-John 14:15-16, (and in-John-15: 26-27, in-John 16: 5-8, in John 16: 12-14) and many other places pointing to the advent of Muhammad ﷺ.

Prophecies are also found in the Vedas, the holy scripture of Hindus, predicting the coming of 'Anthem Rishi' or 'Kalki Avthar'. All these prophecies and signs clearly point to Muhammad ﷺ.

'Muhammad ﷺ will come to guide the people and 'Arya dharm' will prevail in the world.'

- (From Bavishyapurana- parva 3, khanda 3, adhyay 3, shloka 5-8 & shloka 10-27).

As "Narashangsa" (the Sanskrit translation of Muhammad-the praise worthy) and as "Rebh" (in Arabic means Ahmed -one who praises), in- (Atharvaveda- book 20, hymn 127, verse 1-14 & hymn 21, verse 6-7), in - (Rigved- book 8, hymn 6, verse 10), in (Yajurveda- chapter 31, verse 18, ch 20, verse 57).

As "Ahmed will be given the eternal law." in- (Samveda- Uttarchika mantra-1500). In (Samveda- Indra mantra-152),

As "Sushrama" in (Rigveda- book-1, hymn-53, verse-9), in- (Yajurveda), in- (Atharva veda) etc. and as 'Kalki Avtar' in many places.

Muhammad ﷺ has left an indelible mark on those who have studied his life history. He stands as a remarkable leader, organizer, teacher, social reformer, moral guide, political thinker, military genius, administrative colossus, faithful friend, wonderful companion, devoted husband, and loving father—all in one. No other man in history has excelled in all these facets of life as Muhammad ﷺ did.

He was by far the most remarkable man that ever set foot on earth. He preached a religion, founded a state, built a nation, laid down a moral code, initiated numerous social and political reforms, established a dynamic and powerful society to practice and represent his teachings, and completely revolutionized the worlds of human thought and action for all times to come.

Born on 20-Aug-570 AD (12-Rabi Ul Awwal, 53-BH), Muhammad ﷺ transformed the entire Arabian Peninsula from paganism and idol-worship to the worship of one God. His teachings led to a shift from tribal quarrels and wars to national solidarity and cohesion; from drunkenness and debauchery to sobriety and piety, and from lawlessness and anarchy to disciplined living; from utter moral bankruptcy to highest standards of moral excellence. Human history has never known such a complete transformation of a people or a place before or since. His wafat at the age of around 63 (8-June-632 AD/12-Rabi Ul Awaal, 11-AH) marked a complete transformation, unparalleled in human history.

Muhammad ﷺ provided comprehensive guidance on every aspect of life, from personal hygiene to family care, and from social conduct to worshipping the Almighty. Islam, as taught by him, encompasses all facets of human existence. Islam teaches mankind everything needed in life.

Every Prophet was sent to his own community for their guidance, but Muhammad ﷺ was sent for all of mankind as a mercy to the world. Before Muhammad, ﷺ many communities, after the death of their prophets, deviated from their teachings and considered their prophets as incarnations or sons of God, contrary to the actual teachings of the prophets and the Holy Scriptures. This deviation led to the creation of idols and the worship of prophets and angels, which was against the teachings of the Prophets and the Holy Scriptures.

Islam is the final upgrade of the religions of all the prophets and all the divine scriptures.

Benefits of a Believer

Faith in Allah and good deeds are essential for entering Jannah. Allah is the ultimate Judge on Judgment Day. Those who commit sins may face levels of Jahannam, while virtuous individuals may enter various levels of Jannah through Allah's mercy, considering factors like sincerity and good deeds. Any Muslim recognizing Allah and His messenger will ultimately enter Jannah through Allah's Mercy.

Zaid Ibn Amr Ibn Nufaid, a notable figure, lived during the era preceding the prophethood of Muhammad. ﷺ He was a monotheist who guided people toward actions pleasing to Allah, relying on his intuition and fitrah. Zaid found the worship of stone idols devoid of meaning and was renowned for his compassion and kindness. He opposed the prevalent practice of infanticide, rescuing infant girls destined to be buried alive. In his quest for the true religion, he discussed with his friends, rejecting idol worship. Although he passed away before meeting the Prophet ﷺ and receiving his message, Zaid followed the religion of Hunafa and will be among the successful ones in paradise.

Not following Islam has many worldly losses, such as:

- A lack of connection and awareness of Allah, the Most Merciful and the Most Just.*
- A confusion and uncertainty about the meaning and purpose of life.*
- A darkness that leads one astray and makes one vulnerable to evil and corruption.*
- A burden of guilt and regret for the sins and mistakes one commits.*
- A negligence and carelessness of one's duties and obligations.*
- A disruption and severance of family and social ties, which brings misery.*
- Greatest risk of eternal failure for the hereafter.*

Allah provides for both believers and non-believers in this world. However, Allah showers Barakah (Blessings) based on the strength of Iman for a believer's affairs.

Following Islam has many worldly benefits, such as:

- A direct and personal relationship with Allah, the Creator and Sustainer of everything.*
- A clear guidance for living a moral and productive life that leads to happiness and peace.*
- A light that helps one overcome the challenges and temptations of the world.*
- A guarantee of paradise and protection from hellfire in the hereafter.*
- A means of expiation and forgiveness for the minor sins and mistakes one commits.*
- A sense of responsibility and accountability for one's actions and deeds.*
- A way of maintaining good ties with one's family and relatives.*
- Following Islam brings worldly blessings and prosperity with barakah compared to a non-Muslim.*

When your Lord said to the angels, "I am placing a Khalifa in the earth" - [Qur'an 2:30]

Humans have a purpose in life. Every individual is a unique constellation in the vast cosmos of existence, each with a distinct purpose that illuminates their path. The worldly purpose, as diverse as the individuals themselves, might manifest in the form of serving the nation, healing the sick, conserving the environment, aiding the poor, or pioneering advances in technology. No matter how grand or humble, each person holds immense value. He abides by Islamic principles and the laws of his country.

The ultimate purpose, however, transcends these worldly pursuits. It is to transform every good deed into an act of ibadah, a worship

performed in the name of Allah. Muslims navigate this journey of life by seeking guidance through daily prayers and adhering to the five obligatory pillars of Islam. In this spiritual exploration, they discover their purpose and strive to fulfill it.

Allah says: "I did not create jinn and humans except to worship Me." - [Qur'an 51:56]

The beauty of this journey lies in the endeavor itself and in the destination. Allah blesses believers for their efforts, irrespective of the outcome. Success is not measured by worldly achievements, but by the sincerity of effort and the purity of intention. So, embark on this journey, guided by Iman, driven by purpose, and inspired by the promise of Jannah, the paradise promised by Allah.

Here are some impactful causes and activities that can contribute to making the world a better place:

Environmental Conservation: Ocean and river cleanups, tree planting, wildlife conservation efforts etc.

Orphan care: Providing education, support, care, and opportunities for orphans.

Community Service: Supporting vulnerable populations.

Education Initiatives: Mentoring and supporting educational programs.

Healthcare Support: for healthcare facilities or volunteering for medical missions.

Poverty Alleviation: To provide access to food, shelter, education, and job opportunities for those living in poverty.

Advocacy for Social Justice: Joining hands with organizations focused on promoting equality, diversity, and inclusion.

Disaster Relief: Volunteering with disaster response organizations or aiding communities affected by natural disasters.

Animal Welfare: Volunteering at animal shelters, supporting rescue organizations etc.

Sustainable Development: Supporting initiatives focused on renewable energy, sustainable agriculture, and environmentally friendly practices.

Clean Water Initiatives: Supporting organizations that provide access to clean drinking water.

Human Rights Advocacy: Joining organizations that work to protect human rights, raising awareness about human rights abuses.

Working for the government: targeting to serve the nation's development, infrastructure, human welfare, and environmental protection by joining social service initiatives.

Engaging in any of these causes can make a positive impact on individuals, communities, and our planet.

One should stay away from activities that are unjust and may cause harm to the community and environment.

How Islam transformed History

Islam, the transformative way of life, has shaped history in ways that continue to echo through the corridors of time. It took the tribal nomads of the Arabian desert and molded them into towering figures like Abu Bakr (R) and Khalifa Umar (R) revered and respected by leaders across the globe. Through Islam's teachings, individuals like Khalid bin Waleed transcended their origins, emerging as legends known as Saifullah, conquering mighty Persian Empire and Roman Empire with awe-inspiring prowess.

In the heart of once-warring Arab tribes, Islam sparked a renaissance of trade and enlightenment, propelling them to the forefront of human achievement. While the West languished in the darkness of the Middle Ages, Islam illuminated the world with the splendor of its Golden Age. From the magnificent Alhambra in Muslim Spain to the grand libraries of Baghdad and the bustling marketplaces of Damascus, Islamic civilization thrived, fostering education, innovation, and cultural exchange.

During this illustrious era, Muslims brought prosperity not only to their own lands but also to distant regions, enriching cultures and civilizations. Unlike their Western counterparts, who brought only devastation and exploitation through colonization, Muslims built empires upon principles of justice and equity, leaving behind a legacy of progress and enlightenment.

In Muslim Spain, known as Al-Andalus, Muslims established a golden era of coexistence and prosperity, where Christians, Jews, and Muslims lived harmoniously, contributing to advancements in science, medicine, and literature. The Great Mosque of Cordoba stands as a testament to this era of religious tolerance and architectural brilliance.

In China, Muslims made significant contributions to mathematics, astronomy, and cartography, enriching the fabric of Chinese society with their knowledge and expertise. The Great Mosque of Xi'an, dating back over a millennium, attests to the enduring legacy of Islam in China.

In Baghdad, the House of Wisdom served as a beacon of knowledge, where scholars from diverse backgrounds gathered to translate and preserve ancient texts, laying the foundation for advancements in philosophy, medicine, and astronomy.

India, under Muslim rule, witnessed a golden era of prosperity, with its economy thriving to such an extent that it held a quarter of the world's GDP. However, the British Empire's exploitative reign left India ravaged and impoverished after a century of colonization. Through the annals of history, Islam's transformative impact remains a testament to the enduring power of faith and enlightenment.

Across the African continent, Islam spread its message of peace and enlightenment, leaving an indelible mark on the landscape. From the mosques of Timbuktu to the thriving trade networks of the Swahili Coast, Muslims played a vital role in shaping the cultural, economic, and intellectual life of Africa.

The legacy of Salah Al Din, known as Saladin, epitomizes the spirit of Islamic chivalry and magnanimity. His valor and leadership during the Crusades united Muslims against a common foe, ultimately leading to the liberation of Jerusalem. Saladin's commitment to justice and compassion continues to inspire people around the world, transcending religious and cultural boundaries.

Throughout these regions, Muslims excelled in regional administration, implementing systems of governance that upheld justice

and equity for people of all faiths. Religious harmony flourished, allowing individuals to practice their beliefs freely and contribute to the prosperity of their societies.

As the world marvels at the achievements of Islamic civilization, it is evident that Islam's transformative impact extends far beyond religious boundaries, leaving an indelible mark on the tapestry of human history.

Arabic, once the language of learning and scholarship, played a pivotal role in the dissemination of knowledge during the Islamic Golden Age. Muslim scholars, driven by a thirst for knowledge and supported by enlightened rulers, established centers of learning known as madrasas and universities across the Islamic world. These institutions became beacons of intellectual inquiry, attracting scholars and scientists from diverse backgrounds, including Europe.

During the Middle Ages, when much of Europe was mired in intellectual stagnation, Muslim lands flourished with a vibrant exchange of ideas. Arabic became the lingua franca of science, philosophy, medicine, and literature, as Muslim scholars translated and preserved ancient Greek, Roman, and Persian texts. Works of renowned philosophers like Aristotle, Plato, and Galen were translated into Arabic, providing a foundation for further scholarly exploration.

Muslim universities such as the House of Wisdom in Baghdad, the Al-Qarawiyyin University in Fez, and the Al-Azhar University in Cairo became renowned centers of learning, attracting scholars from far and wide. These institutions offered a comprehensive curriculum covering various disciplines, including mathematics, astronomy, medicine, geography, and theology.

Prominent Western scholars, intrigued by the advancements in Muslim scholarship, journeyed to these centers of learning to study under Muslim scholars and access the vast repositories of knowledge. European intellectuals like Gerard of Cremona, Adelard of Bath, and Michael Scot traveled to Muslim Spain and Sicily to study Arabic texts and learn from Muslim mathematicians, astronomers, and philosophers.

The translation movement, known as the "Golden Age of Arabic Science," facilitated the transfer of knowledge from East to West, laying the groundwork for the European Renaissance. Many Arabic words and concepts entered European languages during this period, enriching European scholarship and culture.

Arabic's status as a language of learning endured for centuries, influencing academic discourse and intellectual exchange across continents. The legacy of Arabic as a language of scholarship continues to resonate today, serving as a bridge between cultures and fostering cross-cultural understanding and collaboration in the pursuit of knowledge.

Each of these Muslim leaders, from Khalifa Umar (R) to Salah Al-Din, found inspiration from Prophet Muhammad ﷺ. His teachings and practices served as a guiding light, illuminating the path toward progress and prosperity. Through their endeavors, they demonstrated the transformative power of Islam, turning deserts into flourishing civilizations and paving the way for advancements in various fields. Their achievements stand as a testament to the timeless wisdom and guidance found in the noble example set by Prophet Muhammad ﷺ, inspiring generations to strive for excellence and uphold the values of compassion, justice, and integrity.

From the Seerah of the Prophet Muhammad ﷺ, there are numerous lessons and benefits that please individuals, and guide communities toward prosperity with justice.

The Messenger of Allah ﷺ said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him". [Muslim]

“Panem et circenses” to “odium et circenses”

“Panem et circenses,” which translates to “bread and circuses,” was a concept used by politicians in the Roman Empire to control the masses and divert their attention from important issues while serving their own interests. The idea was to provide the Roman population with basic sustenance (bread) and entertainment (circuses, such as gladiatorial games and chariot races) to keep them distracted and content, thereby preventing unrest and rebellion.

In the modern era, politicians continue to use various tools and methods to achieve similar objectives. But the modern world has seen the evolution of this strategy into “odium et circenses,” which translates to “hate and circuses.” Politicians often use ruthless divisive tactics, such as exploiting social and political tensions, spreading misinformation, and stoking fear and anger among the population. These divisive tactics, combined with the provision of distractions and entertainment, help politicians maintain control and achieve their own benefits.

Here’s how this strategy is applied in contemporary politics:

Media Manipulation: Politicians use modern media platforms to manipulate public perception. They control narratives through the dissemination of propaganda, fake news, and selective information to keep the public focused on specific issues or controversies.

Entertainment and Distraction: Like the ancient circuses, modern politicians use entertainment and spectacles to keep the masses engaged and distracted. This includes political rallies, televised events, movies, sports events, and other social media campaigns that captivate public attention.

Fear-Mongering: Politicians often use fear as a powerful motivator. They exploit fears and insecurities, such as national security threats or economic or religious uncertainties, to maintain public focus on external threats rather than internal governance issues.

Divisive Rhetoric: Politicians sometimes exploit social and cultural divisions to create an “us vs. them” mentality among the population.

Populist Rhetoric: Promising quick and simple solutions to complex problems, politicians appeal to popular sentiment, even if these solutions lack substance. Populist leaders channel the frustrations and desires of the masses to maintain their support.

Populist Promises: Politicians may make extravagant promises and commitments that resonate with the public's desires, but they are often unrealistic and unfulfilled. Despite the lack of fulfillment, these promises serve to divert attention from deeper issues and help politicians maintain their popularity.

Political Polarization: Encouraging polarization within society can help maintain loyalty and commitment from a politician's base, as supporters are less likely to critically assess their leaders' actions.

Scapegoating: Blaming specific groups or individuals for societal problems can redirect public anger and frustration away from the politicians themselves.

Political Spin: Skilled political communicators use spin to present events or decisions in a favorable light, even when the reality is less positive.

Censorship and Control of Information: Some politicians may try to control or manipulate the flow of information, limiting access to dissenting views and promoting their own narrative.

Surveillance and Control: Politicians employ sophisticated surveillance and data analytics tools to monitor and influence public behavior.

Corruption and Nepotism: Politicians can amass wealth and properties for themselves through corrupt practices, such as embezzlement, bribery, or kickbacks.

Discrediting Opponents: Politicians often use character attacks and disinformation campaigns to discredit opponents.

Economic Incentives: Politicians might provide a minor tax deduction to ease public unrest shortly after implementing a major tax increment.

Lack of Transparency: A lack of transparency in government can enable politicians to hide their financial dealings and evade accountability.

Election Manipulation: Politicians may use tactics like gerrymandering, voter suppression, or manipulation of election systems to ensure their continued re-election.

Cronyism: Politicians often reward loyal supporters with government contracts, positions, or special favors.

In the modern era, the “odium et circenses” strategy is often subtle and operates through multiple channels, including traditional media, social media, and psychological tactics. While not all politicians employ these tactics, they serve as a reminder of the need for critical thinking and vigilance to ensure that political leaders prioritize the public interest over personal gain. There are some good politicians who genuinely work for the benefit of their constituents. Vigilance, media literacy, and a well-informed electorate are crucial in countering such tactics and ensuring accountability in any government.

For ordinary citizens, it is very challenging to understand or control all these aspects when corrupt individuals are in power. Therefore, the best solution is to elect well-educated and well-mannered leaders.

Theory of Evolution – Refutation

The theory of evolution was not first proposed by Charles Darwin with his work "On the Origin of Species," published in 1859. Earlier naturalists and scientists, who were also religious scholars, observed similarities between different species and proposed the idea of common ancestry.

Al-Jahiz, an influential Muslim scholar and naturalist, lived during the 9th century CE. In his notable work "Kitab al-Hayawan" (Book of Animals), he discussed various topics related to animals, including their behaviors, adaptations, and classifications. Al-Jahiz's explanation centered around the idea that animals possess innate traits and abilities that enable them to survive and thrive in their environments. He noted that different environments exert selective pressures on organisms, leading to variations in traits and behaviors over time. He observed the diversity of life forms and recognized the role of environmental factors in shaping these variations. Al-Jahiz carefully described the evident struggle for existence among all species, highlighting the principle of survival of the fittest.

Long before Darwin advanced his own theories, Al-Jahiz noticed how the environment was responsible for different animal traits and adaptations. His "Book of Animals" served as an encyclopedia of at least 350 varieties of animals and included critical notions unique to the Basrawi. Few can deny his valuable work on natural selection long before Darwin's "Origin of Species". Al-Jahiz explained the notion of biological evolution, while Darwin improvised it. Al-Jahiz's ideas and observations laid the groundwork for later thinkers to explore the concept of species change and adaptation. His work reflects an early recognition of the dynamic nature of the natural world and the interconnectedness of living organisms with their environments.

Darwin is credited with providing a comprehensive explanation of evolution through natural selection. His theory suggests that all species, including humans, originated from a single cell organism in a primordial soup.

Darwin's theory of evolution finds validation through various scientific discoveries and observations, such as the fossil record, comparative anatomy, molecular biology, and the observed phenomenon of natural selection in other animals.

The theory of evolution has been misused by certain groups to promote racist ideologies like eugenics and white supremacy. These movements distorted Darwin's ideas to justify discriminatory practices and policies, which lack scientific support.

Contemporary scientists reject direct human evolution from apes due to insufficient evidence. They propose a shared ancestor between humans and apes, which also should be an ape species or lower developed animal. There is no evidence linking humans to this common ancestor, or this common ancestor has not been identified.

The theory of evolution also fails the validation test listed by Darwin in his book.

In Chapter 6 of his book "On the Origin of Species," Charles Darwin outlined several criteria that he believed would validate his theory of evolution by natural selection. One such criterion is the presence of numerous transitional forms in the fossil record, documenting the gradual change of species over time. However, the fossil record has some gaps, with certain transitional forms missing or poorly represented. This limitation and the lack of transitional fossils undermine the validity of Darwin's theory.

Another criterion listed by Darwin is the ability to observe and replicate instances of natural selection in action. While scientists have observed examples of natural selection influencing the traits of populations, such as

antibiotic resistance in bacteria or coloration in peppered moths, these observations are often limited to relatively short timescales and specific contexts. The observed instances of natural selection do not adequately demonstrate the long-term and large-scale changes required by Darwin's theory.

Additionally, Darwin emphasized the importance of complex organs and structures evolving through gradual, step-by-step processes, each providing a selective advantage. Critics have pointed to certain complex biological structures, such as the vertebrate eye or the bacterial flagellum, as examples of irreducible complexity—systems that could not have evolved gradually through natural selection because they would not function unless fully formed. However, proponents of evolution counter these arguments by proposing plausible step-by-step pathways for the evolution of such structures, supported by evidence from comparative anatomy, genetics, and developmental biology.

Scientists continue to refine and expand upon Darwin's ideas, incorporating new evidence from genetics, molecular biology, paleontology, and other fields to provide a comprehensive understanding of the mechanisms and patterns of evolution.

If paleontologists discover fossils of earlier apes, what are evolutionary biologists trying to prove? Are they attempting to show that humans evolved from apes, or that apes descended from humans? As the Qur'an says, the Sabbath violators were transformed into apes and perished. Allah did not need millions of years for this transformation; it was instantaneous, "Be!" and "it was!"

If adaptation is considered evolution, then yes, humans have undergone evolution. For instance, Prophet Adam (A) and Nuh (A) are said to have lived for more than 950 years, while humans today live an average of around 70 years. However, if someone is suggesting that humans

evolved from apes or another less developed species, then no, humans have not undergone such evolution.

A scientific theory is not considered a fact unless there is clear evidence supporting it.

The theory may posit that all animals originated from a common ancestry and emerged from water. On the other hand, humans were created separately by God, and Adam originated from clay. Allah can create all animals, whether individually or through an evolutionary process starting from a single cell organism.

"Do the disbelievers not realize that the heavens and earth were 'once' one mass then We split them apart? And We created from water every living thing. Will they not then believe?" -[Qur'an 21:30]

"Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, "Be!" And he was!" -[Qur'an 3:59]

The Arabic word "Turab" may translate to the approximate meaning of clay or dust or stardust.

By His will, Allah created the universe, every living thing from water, Adam from dust without any parents, and Jesus without a father. "Kun!" and it was!

For Allah is All-Knowing and All-Powerful.

Prophets and Messengers

Allah sends both prophets and messengers as bearers of glad tidings and as a warner to their people. Throughout history, 124,000 prophets were sent to various generations and regions, each with the mission of guiding people towards the path of righteousness. Allah sometimes appointed multiple prophets for one community. The miracles displayed by the prophets are blessings from Allah. Trials and tribulations are tests from Allah intended to strengthen our Iman, and prophets undergo some of the greatest tests in life. Remember, prophets may have different names in regional languages, and one prophet may have multiple names, such as Ahmed and Muhammad ﷺ.

The prophets mentioned in Qur'an: Adam (A), Sheith (A), Idris (A), Nuh (A), Hud (A), Saleh (A), Lut (A), Ibrahim (A), Isma'il (A), Ishaq (A), Yaqub (A), Yusuf (A), Ayyub (A), Shu'ayb (A), Musa (A), Harun (A), Dhulkifl (A), Dawud (A), Sulayman (A), Elias (A), Alyasa (A), Yunus (A), Zakariya (A), Yahya (A), Isa (A) and Muhammad ﷺ.

The Covenant

Before the creation of Adam, Allah established a covenant with Adam and his descendants. This covenant was made by humans when they were in the realm of the souls (Alam al Arwah), committing to worship Allah exclusively and obey His commandments. The covenant with Adam and his progeny highlights the concept of Fitrah (the natural disposition) and the innate recognition of monotheism within every soul. It lays the foundation for human responsibility, accountability, and the acceptance of divine guidance throughout one's life.

And (remember) when your Lord brought forth from the children of Adam, from their loins, their descendants and had them testify regarding themselves. 'Allah asked,' "Am I not your Lord?" They replied, "Yes! We testify." -[Qur'an 7:172]

Then, Allah created Adam from dust and breathed His spirit into him, bringing him to life. The covenant signifies a pre-eternal acknowledgment of Allah's lordship by all human souls, recognizing His authority and sovereignty. It establishes the groundwork for human accountability. On the Day of Judgment, individuals cannot claim ignorance about Allah's lordship and guidance, as this awareness is inherently embedded in humans, guiding their choices between right and wrong.

Those who testified to Allah's covenant in the Alam al Arwah (realm of the souls) will be born in this world as descendants of Adam, commencing their test. Fitrah, the intrinsic nature of the soul, is distinct from bodily desires. It typically exerts greater influence than other impulses, aiding the soul in discerning between right and wrong. Those who die before maturity achieves success as they die in a pure (hunafa) state.

Adam (A) -The first Prophet

Era: Begins human civilization. Age: 1000+ yrs

Allah created Adam from dust and breathed life into him with his word 'Kun' be, making him the first human being.

The story of Prophet Adam (A) is the anecdote of creation, temptation, and redemption that holds profound lessons for humanity. Adam was the first human being created by Allah, fashioned with His own hands and bestowed with intellect and free will.

Initially, Adam resided in the blissful gardens of Paradise, enjoying the bounties of his Creator and living in perfect harmony. However, his tranquil existence was disrupted by the whispers of Satan, who envied Adam's favored position and sought to lead him astray.

Iblis, in his deceitful cunning, tempted Adam and his wife Eve to disobey Allah's command by eating from the forbidden tree. Despite warnings and divine guidance, they succumbed to temptation and ate from the prohibited fruit, thus committing the first sin.

As a consequence of their disobedience, Adam and Eve were expelled from Paradise and sent to dwell on Earth as mortal beings. Yet, their story does not end in despair but serves as a profound lesson in repentance, forgiveness, and redemption.

Adam, recognizing his mistake and repenting sincerely, sought Allah's forgiveness and mercy. Through his remorse and humility, Adam attained Allah's pardon and was granted guidance to navigate the trials of the earthly life.

The moral of Prophet Adam's (A) story is manifold. It underscores the importance of obedience to Allah's commandments, the dangers of succumbing to temptation, and the inevitability of human fallibility. Moreover, it highlights the boundless mercy and forgiveness of Allah, who accepts sincere repentance and offers the path to redemption for those who seek it.

Ultimately, the story of Prophet Adam (A) serves as a timeless reminder of the human struggle between good and evil, the consequences of sin, and the hope of divine mercy and forgiveness. It encourages believers to remain steadfast in faith, to repent sincerely for their transgressions, and to strive for righteousness in their lives.

Sheith (A)

Prophet Sheith (Seth) (A) is mentioned as the righteous descendant of Prophet Adam (A). While the Qur'an doesn't provide an extensive narrative about Sheith (A), some Islamic scholars draw upon hadiths to provide additional details.

The story emphasizes the importance of righteousness, adherence to God's guidance, and the transmission of divine teachings from one generation to the next. Prophet Sheith (A) is portrayed as a pious and knowledgeable figure who continued the prophetic legacy passed down from his father, Adam (A). He played a crucial role in guiding his community to worship one God and follow righteous principles.

The moral of the story of Prophet Sheith (A) is often related to the idea of upholding moral values, righteousness, and following the divine path. It underscores the significance of transmitting religious knowledge and moral teachings to subsequent generations. His character is often used to highlight the broader themes of piety, righteousness, and the preservation of divine teachings.

Idris (A) / Enoch

Era: Unknown, after Adam. Age: Around 365 years.

The story of Prophet Idris (A), known as Enoch in some traditions, is a captivating tale of piety and wisdom. Born after the time of Adam (A), Idris (A) was a devout worshiper of Allah and a righteous leader among his people. He was blessed with profound knowledge and wisdom, which he used to guide his community towards the path of righteousness.

Prophet Idris (A) preached the message of monotheism and called his people to worship the One True God. He remained steadfast in his faith and continued to spread the message of truth with patience and perseverance.

Idris (A) was known for his humility, piety, and devotion to prayer. He spent much of his time in seclusion, contemplating the signs of Allah's creation and seeking guidance through prayer and supplication.

He is credited with being the first to use the pen for preserving divine knowledge and transmitting it to subsequent generations.

One of the remarkable aspects of Prophet Idris (A)'s story is his ascension to the heavens, where he was granted divine knowledge and wisdom by Allah.

The story of Prophet Idris (A) in Islam highlights the blessings of knowledge and wisdom bestowed by Allah, and encourages believers to appreciate the value of education, the written word, and the transmission of divine guidance for the benefit of humanity. It highlights the importance of steadfastness in faith, patience in adversity, and humility in worship.

Nuh (A) / Noah

Era: After Idris. **Age:** Over 950 years.

Prophethood: Over 950 years.

Messenger and Prophet

The story of Prophet Nuh (A) (Noah) is detailed in the Qur'an, and it is one of the most significant narratives in Islamic tradition.

The people of Nuh (A) were deviated from the path of righteousness and fallen into various forms of corruption, Idolatry and disbelief. Prophet Nuh (A) was a messenger of Allah who was sent to guide his people and warn them of impending divine punishment. Despite the sincere efforts of Prophet Nuh (A) to guide his people towards monotheism and righteousness, the majority of them rejected his message. They refused to believe in the oneness of Allah and the divine guidance brought by Prophet Nuh (A). Instead of heeding the warnings of Prophet Nuh (A), the people mocked and ridiculed him. They subjected him and his followers to ridicule and persecution, making it difficult for them to convey the message of Allah.

According to the Qur'an, Prophet Nuh (A) was given the task of calling his people to monotheism and righteousness. He preached to his community for an extended period of over 900 years, inviting them to worship the one true Allah and abandon their idolatrous practices. Despite his sincere efforts, only a few people accepted his message, and the majority rejected his call.

In response to the widespread disobedience and disbelief, Allah revealed to Prophet Nuh (A) that He would send a great flood on the land. Allah instructed Nuh (A) to build an ark and gather believers along with pairs of animals to be saved from the impending flood. The floodwaters came, and

those on the ark were the only survivors. After the floodwaters subsided, Prophet Nuh (A) and his followers were tasked with repopulating the earth.

Prophet Nuh (A)'s story emphasizes the importance of patience, perseverance, and unwavering faith in the face of adversity. Nuh (A)'s commitment to his mission, even when faced with rejection and hostility, serves as a model for believers enduring challenges while upholding their faith. Additionally, the narrative underscores the consequences of disobedience to Allah's guidance and the mercy of Allah in giving people ample opportunities for repentance before executing divine justice.

Hud (A) / Heber

People: Ad, Era: Unknown

Region: Southern part of the Arabian Peninsula, a region between modern-day Yemen and Oman.

In the windswept hills between Yemen and Oman, there once thrived a people known as 'Ad, renowned for their physical robustness and craftsmanship, particularly in constructing tall buildings with lofty towers. However, their possession of power and wealth unfortunately led them down the path of arrogance and boastfulness, under the grip of unjust rulers. Though they acknowledged the existence of Allah, they refused to worship Him alone, instead worshipping other deities and idols. To guide and discipline them, Allah sent a prophet from among them named Hud, a noble descendant of Prophet Noah.

Hud (A) condemned idol worship and admonished his people, urging them to recognize the sole worship of Allah. Despite his efforts, they remained obstinate, rejecting his message and asking what reward he sought. Hud (A) persisted, seeking only their acceptance of truth.

However, the people of 'Ad persisted in their idolatry and arrogance, ignoring the warnings. As a result, Allah punished them with severe famine for three years, followed by a devastating windstorm that reduced their once lush region to ruins, save for a small group who had believed in Hud's (A) message, migrating to the Hadramaut area of Yemen.

The moral of Prophet Hud's (A) story is timeless, warning against arrogance, idolatry, and refusal to acknowledge divine guidance. It emphasizes humility, faith, and the consequences of turning away from Allah's guidance, serving as a reminder to heed the teachings of His prophets for righteousness and truth.

Saleh (A) (Methusaleh)

Revelation: Dhikr, People: Thamud

Location: Al Hijr, Madain Saleh the northwestern Arabia. This region is known for its rock-cut monumental tombs.

Era: Unknown

In the ancient lands of Thamud, nestled between towering mountains and fertile plains, a civilization flourished, known for their grandeur and architectural prowess. They carved magnificent homes into hills and built grand buildings on the plains. However, their wealth and extravagance led them astray, into the path of idol worship and wickedness.

To guide them back to righteousness, Allah sent Prophet Saleh, a man of wisdom and virtue. Saleh, a respected leader in his community, called his people to abandon their idols and worship only Allah. But his words were met with resistance and disbelief.

The people of Thamud demanded a miracle to prove the might of the One Supreme God Saleh (A) spoke of. They asked him to bring forth a unique she-camel from the nearby mountains. Saleh (A), in response, asked if they would believe in his message if the miracle occurred. They agreed, and by the grace of Allah, an enormous, pregnant she-camel emerged from the rocks at the bottom of the mountain. Some understood the magnitude of this miracle, but the majority continued to disbelieve.

Despite witnessing the miracle, they continued in their wicked ways. As a result, Allah's wrath descended upon them. A violent earthquake shook their city, and all the people of Thamud fell dead, one and all, at the same time. Their grand buildings offered them no protection.

The story of Prophet Saleh (A) serves as a powerful moral lesson. It teaches us the dangers of arrogance and idolatry, and the importance of faith and

humility. It reminds us that wealth and power should not lead us astray from the path of righteousness. And it underscores the dire consequences of refusing to heed divine guidance. Despite the miracles and clear signs, the people of Thamud chose disbelief over faith, and for that, they paid a heavy price.

Lut (Lot) (A)

Messenger and Prophet

People: People of Lut

Region: Ur, Canaan. The city of Sodom and Gomorrah

Lut is a prophet and messenger of God in the Quran. Lut was born to Haran and spent his younger years in Ur, later migrating to Canaan with his uncle Abraham. He was sent to the cities of Sodom and Gomorrah as a prophet.

In the ancient city of Sodom, nestled on the western shore of the Dead Sea, a civilization was steeped in sin. The city was rife with evil, its residents known for their violent and immoral behavior. Among their most egregious sins was the practice of sodomy, an unnatural act that was openly and unashamedly committed.

Amidst this moral decay, Allah sent Prophet Lut, a beacon of righteousness. Lut, a nephew of Prophet Abraham, was a man of virtue and steadfastness. He implored his people to abandon their sinful ways and worship only Allah. However, his pleas fell on deaf ears. The people of Sodom, engrossed in their sinful desires, not only ignored Lut's warnings but also threatened to drive him out of the city if he continued preaching.

The main incident in the story of Prophet Lut (A) revolves around a group of handsome young men, who were actually angels in disguise. They visited Lut as a test from Allah. Lut, fearing for their safety, offered his own daughters to the people of Sodom. Prophet Lut (A) attempted to protect his guests. However, the people of Sodom, blinded by their unnatural desires, refused his offer and insisted on their wicked intentions.

The fate of the people of Sodom was sealed by their persistent disbelief and immoral behavior. In response to their defiance, Allah sent a violent storm

of stones, destroying the city and its people. Only Lut and his family, except for his wife who had betrayed him, were saved.

The story of Prophet Lut (A) serves as a stark reminder of the consequences of immorality and disbelief. It underscores the importance of heeding divine guidance and the dire consequences of turning away from it. The moral of the story is a call to uphold righteousness, reject sinful behavior, and remain steadfast in the face of adversity.

Ibrahim (A) (Abraham)
Age: 86 when he received prophethood.

Messenger and Prophet

Revelation: Suhuf Ibrahim (Scrolls)

Estimated Age: Over 150 years to 195 years.

Region: Ur, Canaan, Egypt and Makkah.

Ibrahim (A) is a central Prophet in Islamic tradition, and his story is mentioned in various parts of the Qur'an. His life is characterized by unwavering faith, devotion to Allah, and numerous trials that test his dedication to God.

Ibrahim (A) was born in the city of Ur. He was born into a society deeply entrenched in idol worship. From a young age, he rejected the idolatrous practices of his people and recognized the oneness of God. He faced opposition from his father and the community, who were deeply entrenched in idol worship.

He openly challenged his people's beliefs by smashing their idols, leaving the largest one untouched. When questioned, he cleverly pointed to the largest idol, prompting his people to question their own beliefs.

One of the most well-known miracles of Ibrahim (A) is the story of his survival from the blazing fire. When his people attempted to burn him alive for rejecting their idols, Allah commanded the fire to be cool and peaceful for Ibrahim (A), ensuring his safety.

In her old age, his wife Sarah and Ibrahim (A) were blessed with a son, Isma'il, through a miraculous birth. This event is a testament to Allah's power to bestow blessings beyond the ordinary course of nature.

Despite witnessing the miracles and the devotion of Prophet Ibrahim (A), most of the people chose to remain in denial. Those who rejected the message of the prophets ultimately faced destruction.

Prophet Ibrahim (A), along with his son Isma'il, played a crucial role in the historic reconstruction of the Kaaba—an act of profound worship. Many rituals in the Hajj commemorate the dedication of Prophet Ibrahim (A) and his son Isma'il. Their involvement in the construction of the Kaaba underscores the importance of a shared religious heritage and the unity it nurtures within the Muslim community.

Despite encountering immense opposition and threats from his own people, Prophet Ibrahim (A) remained steadfast in his faith. He faced a series of challenging tests to demonstrate his unwavering commitment to Allah. These trials included leaving his family in the barren desert of Makkah and receiving the command to sacrifice his son, which ultimately was substituted by sacrificing a ram.

The story of Prophet Ibrahim (A) serves as a profound source of guidance, illustrating the virtues of faith, submission to Allah, and the importance of perseverance in the face of trials. It provides a powerful reminder of the strength of faith and the futility of idol worship, emphasizing the importance of questioning blind traditions and seeking the truth.

Ibrahim's (A) unwavering faith in Allah and his readiness to submit to Allah's commands, even in the most challenging circumstances, highlight the importance of surrendering to the will of God. His story serves as an inspiration for believers to maintain their faith in the face of adversity. Despite facing disobedience and rejection, Ibrahim (A) demonstrated patience, tolerance, and compassion in his efforts to guide his people and family.

Isma'il (A) (Ishmael) - Son of Ibrahim (A).

Messenger and Prophet

Descendants: Arabs

Region: Makkah, Arabia

The story of Prophet Isma'il (A) is closely intertwined with that of his father, Prophet Ibrahim (A), recounted in various parts of the Qur'an. Isma'il (A) was born to Ibrahim (A) and his wife Hagar (R), who was given to him as a wife when his wife Sarah was unable to conceive. Isma'il's birth is considered a blessing and a fulfillment of Allah's promise to Ibrahim (A).

After his birth, Allah commanded Ibrahim (A) to take Hagar (R) and Isma'il (A) to a barren valley near the Kaaba in Makkah, a trial of faith for both Ibrahim (A) and Hagar (R). There, Allah miraculously provided them with water known as Zamzam, crucial for their survival.

As Isma'il (A) grew, he and Ibrahim (A) were commanded to rebuild the Kaaba, a manifestation of their devotion and submission to Allah's commands. Isma'il (A) grew up to be a righteous prophet, leading his people towards monotheism, and his lineage continued through his twelve sons, who became leaders of tribes across the Arabian Peninsula.

The trust displayed by Ibrahim (A) and Hagar (R) in Allah's plan, even in hardship, serves as a lesson in relying on and submitting to divine will. Isma'il's (A) readiness to assist his father in building the Kaaba emphasizes the virtue of obedience to Allah's commands and contributing to acts of worship.

The story of Isma'il (A) and Ibrahim (A) is intricately linked to the construction and sanctity of the Kaaba, emphasizing its importance in Islamic history and rituals, notably in the annual Hajj pilgrimage. Isma'il's (A) story teaches believers about trust in Allah's plan, the virtue of sacrifice

and obedience, and the sanctity of the Kaaba, encouraging reflection on faith, family, and the significance of Makkah in Islamic tradition.

Ishaq (A) (Isaac) - Son of Ibrahim (A).

People : Banu Israel

Region: Canaan, Palestine

Estimated Age: 180 years

The story of Prophet Ishaq (A) (Isaac) is intricately linked with the broader narrative of the prophetic lineage, particularly that of his father, Prophet Ibrahim (A). The birth of Ishaq was a miraculous event, fulfilling God's promise to the elderly Prophet Ibrahim (A) and his wife, Sarah, who, despite their advanced age, were blessed with a son.

An essential event in Ishaq's life was his marriage, following his father's advice. He wed his cousin, Rafqah. Although the people doubted her ability to conceive, Allah answered Ishaq's prayer, and they were blessed with twin sons, Isa and Yaqub (Jacob), who continued the prophetic lineage. Ishaq's teachings guided his people in the region of Kanan, encouraging them to follow the path of Allah. As he aged and lost his sight, he settled his son Jacob in Hebron, Palestine.

The story of Prophet Ishaq serves as a testament to the fulfillment of divine promises, especially with his birth to an elderly Sarah. It imparts lessons about the significance of faith, patience, and the divine wisdom often beyond human comprehension.

Yaqub (A) (Jacob)

Region: Canaan, Egypt

Estimated Age: 147 years

The story of Prophet Yaqub (A) is recounted in the Qur'an, emphasizing themes of family, patience, and triumph over adversity, particularly in his relationship with his son, Prophet Yusuf (A).

Yaqub (A), born to Prophet Ishaq (A) and his wife Rebekah, was the twin brother of Esau. He received his father's blessings intended for Esau by posing as him, leading to a deep-seated rivalry between the brothers. Fearing for his life, Yaqub fled to Haran, where he married one of his uncle Laban's daughters, and his descendants later formed the twelve tribes of Israel.

The narrative intertwines with the story of Prophet Yusuf (A), involving miraculous elements such as Yusuf's (A) ability to interpret dreams. Yaqub (A) faced trials, including the separation from Yusuf (A) when his other sons conspired against him. Despite his grief and loss of eyesight, Yaqub (A) remained patient, seeking Allah's support.

Years later, Yusuf (A) rose to power in Egypt, and his brothers sought sustenance there, leading to an emotional reunion where Yusuf (A) revealed his identity, restoring Yaqub's (A) eyesight.

The story of Prophet Yaqub serves as a powerful lesson in faith, patience, and trust in Allah's plan, even amid adversity. It highlights the importance of relying on divine wisdom, beyond human understanding.

Yusuf (Joseph)

Region: Canaan, Egypt

Interpreted Age: 110 years

The story of Prophet Yusuf (A) (Joseph) is one of the most extensive and captivating narratives in Islamic scripture, detailed in the Qur'an. It emphasizes themes of patience, virtue, and divine intervention. Born to Prophet Yaqub (A), Yusuf (A) was blessed with the ability to interpret dreams, a gift that played a pivotal role in his life.

Yusuf (A) faced severe trials due to the jealousy of his brothers, who plotted against him because of their father's special love for him. They threw him into a well, leading to him being sold into slavery in Egypt.

Despite facing oppression, Yusuf (A) remained morally upright. He resisted the advances of the wife of the Egyptian minister out of fear and piety, resulting in false accusations and his imprisonment.

Yusuf (A)'s ability to interpret dreams proved crucial, leading to his release from prison and his appointment as a high-ranking official in Egypt. Eventually, his brothers, seeking food during a famine, appealed to Yusuf (A) for help, unaware of his true identity. Yusuf (A) forgave them and orchestrated a reunion with his father.

His life exemplifies patience and perseverance in the face of adversity, highlighting the importance of maintaining faith during challenging times. Despite being falsely accused and imprisoned, Yusuf's faith never wavered, allowing him to rise from slavery to become the governor of Egypt.

The consequences of envy and disobedience to familial bonds are reflected in his brothers' jealousy and subsequent actions. The story of Prophet Yusuf

serves as a powerful lesson in patience, forgiveness, and faith in God's plan, demonstrating that regardless of the hardships faced, God's wisdom and mercy are always at work.

Ayyub (A) (Job)

Region: Associated with Yemen, Oman, Rome

Estimated Era: Between 15th and 16th Century BCE

The story of Prophet Ayyub (A), also known as Job, is recounted in the Qur'an, illustrating his remarkable patience and the ultimate mercy and blessings bestowed upon him by Allah.

Initially blessed with wealth, health, and a large family, Ayyub's life took a drastic turn when he was afflicted with severe diseases, leaving only his heart and tongue unaffected. He lost his wealth, his children were taken away, and he was exiled into the wilderness.

Despite these trials, Ayyub remained steadfast, using his heart to feel Allah's presence and his tongue to remember Him. His faith never wavered, even when deserted by all except his devoted wife.

In his distress, he turned to Allah, seeking relief. Allah answered his prayers and granted him complete recovery, highlighting the power of patience, prayer, and reliance on Allah during adversity.

Upon recovery, Ayyub's wealth and family were restored, a manifestation of Allah's mercy and the rewards for unwavering patience. His exemplary endurance underscores the importance of facing hardship with fortitude and trust in Allah's plan.

Ayyub's gratitude to Allah after regaining his blessings teaches the lesson of being thankful for both adversity and prosperity, recognizing them as tests from Allah.

Shu'ayb (A) (Jethro)

The story of Prophet Shu'ayb (A) (Jethro), a descendant of Prophet Ibrahim, is found in the Qur'an, tasked with guiding his people to righteousness and monotheism.

Prophet Shu'ayb (A) was sent by Allah to guide the people of Madyan, who were known for their wicked ways and disbelief in Allah. The people of Madyan were merchants, but their greed led them to dishonest practices. They gave short measures, overpraised their goods, and concealed their defects, thereby deceiving their customers.

Shu'ayb (A), armed with divine wisdom and miracles, preached to them. He implored them to be mindful of Allah's favors and warned them of the dire consequences of their evil ways. However, his words fell on deaf ears, and they mocked him.

Despite the mockery and threats, Shu'ayb (A) remained calm and steadfast. He reminded them of his kinship and that his efforts were not for personal gain. The people of Madyan, blinded by their arrogance, seized the belongings of Shu'ayb (A) and his followers and drove them out of the city.

In the face of such adversity, Shu'ayb (A) turned to his Lord for help. His plea was answered, and Allah sent down a scorching heat upon the people of Madyan. They suffered terribly, and when they saw a cloud gathering in the sky, they rushed outside, hoping for rain. But it was not rain that was destined for them.

The story of Prophet Shu'ayb (A) serves as a stark reminder of the consequences of dishonesty and disbelief. It teaches us the virtues of honesty, faith, and patience. It shows us that no matter how difficult the circumstances, one must always stand for truth and justice.

Musa (A) (Moses)

Messenger and Prophet

Revelation: Suhuf Musa (Torah)

People: Pharaoh and Banu Israel

Age: 80 when he received prophethood.

Estimated Era: Between 14th and 12th Century BCE

The story of Prophet Musa (A) (Moses), is extensively detailed in Qur'an and the Sunnah. He is one of the greatest prophets in Islam, and his life encompasses numerous miracles, trials, and guidance for believers.

Born in the land of Egypt during the reign of a tyrannical Pharaoh, Musa's life began amidst danger. Fearing a prophecy of his downfall, Pharaoh ordered the killing of all male infants. However, Musa's mother, guided by divine inspiration, placed him in a basket and set him adrift on the Nile, where he was found and raised by the Pharaoh's wife, Asiya.

As Musa (A) grew, he was chosen by Allah as His messenger and was granted miraculous abilities, such as his staff transforming into a serpent and his hand glowing with divine light. His primary mission was to guide the oppressed Children of Israel to worship the one true God and lead them to freedom from slavery in Egypt.

Throughout his mission, Musa (A) encountered resistance from Pharaoh and his army, who rejected his message and attempted to kill him and his followers. Despite these challenges, Musa (A) persevered, eventually leading the Children of Israel out of Egypt. At the Red Sea, he parted the waters with his staff, allowing them to escape, while Pharaoh and his army were drowned when the sea closed upon them.

In the desert, when the Israelites were thirsty, Musa (A) struck a rock with his staff, and water miraculously gushed forth. He was also given the

Tablets of the Law (Taurat) on Mount Sinai, containing divine guidance and commandments for the Children of Israel.

Despite witnessing these miracles and receiving divine guidance, the Children of Israel often displayed disobedience and ingratitude, questioning Musa's authority and turning to idol worship while in his absence. Nevertheless, Musa (A) remained steadfast in his submission to Allah's commands, serving as a model for believers in trusting and obeying Allah, even in adversity.

Musa's patience and perseverance in the face of challenges underscore the importance of steadfastness, while the consequences of disobedience, such as the drowning of Pharaoh's army, serve as a reminder of divine retribution. The story also highlights the importance of unity among believers and trusting in Allah's power to overcome challenges.

Overall, the story of Prophet Musa (A) serves as both a historical account and a source of guidance and inspiration for believers, urging them to remain steadfast in faith, trust in Allah's wisdom, and learn from past lessons to avoid disobedience and ingratitude.

Harun (A) (Aaron) - Elder brother of Musa (A).

People: Pharaoh and Banu Israel

Estimated Era: Between 14th and 11th Century BCE

Prophet Harun, the elder brother of Prophet Musa (A) (Moses), was also a prophet of Allah. He was appointed by Allah to assist Musa (A) and was a significant figure in the mission to free the Children of Israel from the tyranny of the Pharaoh.

One of the main incidents in his life was when he and Musa (A) confronted the Pharaoh, presenting the signs of Allah and inviting him to believe in the One True God.

Despite facing immense opposition and threats from the Pharaoh and his court, they remained steadfast in their faith. He supported Musa (A) throughout their mission, including during the exodus of the Children of Israel from Egypt.

The fate of his people, the Children of Israel, was intertwined with his own destiny. They were freed from the tyranny of the Pharaoh and guided towards the worship of Allah.

The story of Prophet Harun (A) serves as a powerful reminder of the strength of faith, the importance of patience and perseverance, and the power of divine guidance.

Dawud (A) (David)

Revelation: Zabur (Psalms)

People: Israel

Estimated Era: Around 10th Century BCE. Roughly between 1010 BCE to 970 BCE according to some estimates.

The story of Prophet Dawud (A), also known as David, is a tale of courage, wisdom, and divine favor. Born in the city of Bethlehem, Dawud (A) was chosen by Allah SWT for a divine mission.

Dawud (A) was not only a prophet but also a king, ruling over a vast and prosperous kingdom. He was renowned for his wisdom and just governance, serving as a model for leaders.

Surah Sad (38:26):

"We instructed him:"O David! We have surely made you an authority in the land, so judge between people with truth. And do not follow 'your'desires or they will lead you astray from Allah's Way. Surely those who go astray from Allah's Way will suffer a severe punishment for neglecting the Day of Reckoning."

One of the most significant incidents in his life was his encounter with Goliath. When the two armies faced each other, Goliath challenged any soldier from King Saul's army to single combat. Despite the terror instilled in the men by Goliath's challenge, young Dawud (A) stepped forward to face him.

Judgment and Wisdom: Dawud (A) was blessed with profound wisdom and the ability to render fair judgments. The Qur'an narrates the famous story of two men who came to Dawud (A) seeking judgment regarding their dispute over a ewe. Dawud (A)'s wise judgment resolved the matter justly.

Psalms (Zabur): Prophet Dawud (A) was given the Zabur (Psalms), a sacred scripture revealed to him by Allah. The exact contents of the Zabur is currently not available in original form.

The story of Prophet Dawud (A) teaches us the importance of courage in the face of adversity and the power of faith. His wise and just governance serves as a model for leaders. His responsible use of authority is a reminder for leaders and individuals alike to use their power and resources responsibly and for the betterment of society.

Believers are encouraged to reflect on the lessons from his life and apply them in their own conduct and leadership roles. His story is a testament to the power of faith and the triumph of truth over falsehood. With reliance on Allah, believers can overcome seemingly insurmountable challenges.

Sulaiman (A) (Solomon) - Son of Dawud (A)

Region: Israel, Palestine; a King to a vast empire.

Estimated Era: Roughly between 970 BCE to 931 BCE.

The story of Prophet Sulaiman (A), also known as Solomon, is a tale of wisdom, power, and divine favor. Sulaiman (A), was not only a prophet but also a king, ruling over a vast and prosperous kingdom. He was renowned for his wisdom and just governance, serving as a model for leaders.

One of the remarkable blessings granted to Sulaiman (A) was the ability to communicate with animals and birds. He understood the language of birds and ants, a unique sign of Allah's favor.

Sulaiman (A) had authority over the jinn, and they served him in various capacities. The Qur'an narrates an incident where a powerful jinn offered to bring the throne of the Queen of Sheba before Sulaiman (A) could stand up.

Sulaiman (A) was blessed with power and controls that allowed him to travel great distances swiftly by air. This ability facilitated his governance and communication with other regions.

One notable story involving Sulaiman (A) is his encounter with the Queen of Sheba. When Sulaiman (A) invited her to submit to Allah, she recognized his wisdom and submitted to the true faith.

The story of Prophet Sulaiman (A) teaches us the importance of wisdom in leadership. His responsible use of authority is a reminder for leaders and individuals alike to use their power and resources responsibly and for the betterment of society. Believers are encouraged to reflect on the lessons from his life and apply them in their own conduct and leadership roles.

Titbit: Hindu scriptures describe an ancient king who often visited the Indian subcontinent in a pushpaka-vimana. While the writer could not find any evidence to relate, King Solomon, known for his vast empire and influence over neighboring regions, is also said to have traveled by air.

Elias (A) (Elijah)

People: People of Elias in Baalbek, Lebanon

Estimated Era: Around 9th Century BCE.

The story of Prophet Elias (A) stands as a beacon of unwavering faith, resilience, and divine favor. Born into the noble lineage of Harun, Elias (A) was chosen by Allah for a divine mission that would test his faith and determination.

Sent to the people of Ba'l, situated west of Damascus, Elias (A) was tasked with guiding them away from the worship of their idol, Ba'l, and towards the worship of Allah, the Majestic, the Glorious.

Despite his fervent calls and passionate pleas, his words fell on deaf ears. Blinded by their beliefs, his people vehemently opposed him, forcing him to flee from those he was sent to guide.

However, Elias (A) was not easily deterred. He returned after the death of their king and presented his religion to the new king. His words resonated with many, and a large number of his subjects embraced the true faith. But this newfound faith came at a cost, as the king ordered the execution of these new believers. Resurrecting several dead is a miracle bestowed by Allah to Elias.

Among the miracles associated with Prophet Elias (A) was his control over rainfall. After years of persistent denial from his people, Elias (A) prayed to Allah, and as a sign of divine displeasure, a drought enveloped the land. It was only when the people repented that Elias (A) supplicated for rain, and Allah responded with a beneficial downpour.

Another miracle was the extinguishing of the fire. The king's wife, a believer, was thrown into the fire because of her faith. But Allah commanded the fire not to burn her, a testament to the power of faith.

The story of Prophet Elias (A) serves as a powerful lesson in the importance of steadfastness in the face of adversity and the power of faith. His unwavering commitment to his mission serves as a model for all believers. It underscores the concept of repentance and Allah's mercy. When the people repented of their disobedience, Allah responded with mercy and sent rain upon their parched land.

Believers are encouraged to reflect on the lessons from his life and apply them in their own conduct and spiritual journey. It serves as a reminder that no matter how powerful the oppressor, the ultimate victory is for the truth.

Al-Yasa (Elisha)

People: Children of Israel

Estimated Era: Around 9th Century BCE.

The story of Prophet Al-Yasa (A) is a saga of unwavering faith, divine favor, and resilience. Born into the lineage of Prophet Yusuf (A), Al-Yasa (A) was chosen by Allah for a divine mission.

Al-Yasa (A) grew up under the guidance of Prophet Elias (A) and stayed with him in Jabal Qasiyoon. When Elias (A) was taken up to heaven, he left Al-Yasa as his successor among his people, and Allah appointed him as a Prophet after him.

Despite facing opposition from his people, Al-Yasa (A) remained steadfast in his mission, continuing to call them to Allah.

Some of the miracles through which Allah supported Prophet Al-Yasa' were the revival of the deceased and the curing of the diseased. These miracles were a testament to the power of faith and the divine favor bestowed upon Al-Yasa (A).

The story of Prophet Al-Yasa (A) teaches us the importance of steadfastness in the face of adversity and the power of faith. His unwavering commitment to his mission serves as a model for all. Believers are encouraged to reflect on the lessons from his life and apply them in their own conduct and spiritual journey. His story serves as a reminder of the power of faith and the triumph of truth over falsehood.

Yunus (A) (Jonah)

People: People of Yunus

Region: Ninevah (Mesopotamia /Tigris river bank)

Estimated Era: Around 8th Century BCE.

Prophet Yunus (A) was sent to the people of Nineveh, Iraq, who had deviated from the path of righteousness and engaged in disobedience to Allah. The people of Nineveh were engaging in immoral practices and idolatry. His mission was to call them to repentance and monotheism.

Swallowed by a Whale: Prophet Yunus (A) faced adversity when he left his people without Allah's permission. While at sea, he was swallowed by a giant whale. In the belly of the fish, in the depth of despair, Yunus (A) turned to Allah, acknowledging His oneness and seeking His forgiveness. With the mercy of Allah, Yunus (A) was saved from the belly of the fish and returned to his people.

The people of Nineveh, realizing their disobedience, repented sincerely. Allah, in His mercy, accepted their repentance and forgave them.

The story of Prophet Yunus (A) serves as a powerful lesson in patience, repentance, and the boundless mercy of Allah. It teaches us that no matter how dire our circumstances, turning to Allah with sincere repentance can lead to salvation.

Zul-Kifl

Estimated Era: Around 6th Century BCE.

Zul-Kifl is mentioned in the Qur'an in the following verses:

Surah Anbiya (21:85):

"And 'remember'Isma'il, Idris (Enoch), and Zul-Kifl. All were among As-Sabirin (the patient, steadfast)."

Surah Sad (38:48)au:

"And remember Isma'il, Al-Yas'a (Elisha), and Zul-Kifl. All are among the best."

Zul-Kifl, whose name means "Possessor of the Double Portion", is a tale of righteousness and justice.

Zul-Kifl is not considered a prophet by most scholars, but a righteous man who lived among his people, supporting them to suffice their needs and administering justice among them. He was known for his piety and his commitment to fulfilling his promises, which is why he was called Zul-Kifl.

His just and fair administration brought prosperity and peace among his people. It teaches us that one does not need to be a prophet to lead a life of righteousness and have a positive impact on one's community.

Zakariya (A)

Region: Palestine

Era: Early 1st Century BCE.

Prophet Zakariya (A) was a righteous and pious prophet who served as a caretaker of the temple in Jerusalem. He kept the torch of Mosaic law burning. His story is one of faith, prayer, and divine blessings.

He was appointed the guardian of Mary, the mother of Jesus, ensuring all her needs were met.

One of the main incidents in his life was his prayer for a successor. Despite his old age, Allah blessed him with a son, Yahya (John), in response to his sincere prayers. His piety and righteousness served as a beacon of light for his people.

The story of Prophet Zakariya (A) serves as a powerful lesson in faith, patience, and the power of sincere prayer. It teaches us that no matter how bleak our circumstances may seem, Allah's mercy and blessings are always within reach.

Yahya (A) (John)

Region: Palestine

Era: Early 1st Century BCE.

Yahya (A) was a miracle child, conceived by Zakariya (A)'s wife in her old age in response to Prophet Zakariya's sincere prayer to Allah. His name, Yahya, which means "life," was a name previously unheard of.

From a young age, Yahya (A) showed an unwavering commitment to his life's purpose - to serve and worship Allah. He was not interested in the games of other children, stating that they were not created for play. This single-minded focus and commitment were evident early on, setting him apart from others. Despite being permitted to marry, Yahya (A) chose not to.

Yahya (A) was given wisdom and religious knowledge from a young age, a blessing from Allah SWT. He was calm, gentle, and kind to all, showing love for all of Allah's creations. His behavior was pure and obedient.

The story of Prophet Yahya (A) teaches us the importance of unwavering commitment to his mission and serves as a model for all believers. The story of Prophet Yahya serves as a powerful lesson in faith, devotion, and the importance of focusing on one's purpose in life.

Maryam (R) : the Mother of Isa (A)

Era: Early 1st Century BCE.

The story of Maryam, the mother of Isa (A), is a tale of divine miracles, unwavering faith, and profound devotion. It is a narrative that transcends time, resonating with believers across generations.

Maryam, a woman of noble lineage, was born to the family of Imran, a lineage that traced back to the Prophet Dawud. Her birth was a miracle in itself, as her mother, Hannah, conceived her at an age when women usually can no longer have babies. Hannah expecting a boy, in her deep piety, had vowed to dedicate her unborn child to the service of the Sacred House in Jerusalem, setting the stage for a life of devotion. When Maryam (R) was born, her mother fulfilled her vow by dedicating Maryam (R) to the service of the temple.

Under the watchful eye of Zakariyya, a Prophet of the Children of Israel, Maryam blossomed into a woman of remarkable piety. Her life was a symphony of worship, her devotion to the service of the Sacred House unwavering. Miracles wove themselves into the fabric of her daily life, with Zakariyya often finding her with fruits that were out of season.

Yet, the greatest miracle was still to unfold. Maryam, a virgin, was chosen by Allah to bear a child. The angel Gibreel (A) appeared to Maryam (R) in the form of a man. Maryam (R) was initially surprised but soon realized the angelic nature of the visitor. Gibreel (A) conveyed to Maryam (R) that he meant no harm, but came only to deliver a message: that she would conceive and give birth to a son named Isa, who would be a prophet and hold a special status among people.

Maryam's (R) Question: In astonishment, Maryam (R) asked how she could have a son when no man had touched her. The angel said Allah's decree is executed simply by His word "Kun" (Be), and it is.

In the later stages of pregnancy, Maryam (R) withdrew to a remote place. The people were astonished at Maryam's (R) sudden appearance with a baby. Some accused her of wrongdoing, but she pointed to the infant Isa (A), who spoke in defense of his mother's purity.

This child was none other than Isa (A), one of the five Great Messengers. His birth, a divine miracle, was a testament to Allah's limitless power. Maryam navigated this extraordinary circumstance with grace and devotion, her love and concern for her son evident.

The story of Maryam serves as a powerful testament to the strength of faith and the power of devotion. It is a reminder that miracles are within the realm of possibility, that faith can weather the harshest of criticisms, and that devotion to Allah can yield unimaginable blessings. Maryam, against all odds, remained steadfast in her faith, becoming a beacon of inspiration for all believers.

The story of Maryam (R) (Mary), the mother of Prophet Isa (A) (Jesus), is detailed in the Qur'an in Surah Maryam, providing a narrative that highlights her piety, devotion, and the miraculous birth of Isa (A).

This narrative underscores the themes of faith, piety, and the miraculous intervention of Allah in the lives of His chosen servants. It serves as a potent reminder that miracles do happen, faith can withstand harsh criticisms, and devotion to Allah can lead to unimaginable blessings. Maryam, against all odds, remained steadfast in her faith and became an inspiration for all believers.

Isa (A) (Jesus)

Isa (A) : Messenger and Prophet

Revelation: Injil (Gospel)

Prophet Isa (A) stands as a beacon of divine light, his life a testament to the power and majesty of Allah. Born miraculously to the Virgin Mary (Maryam), without a father, his birth was a divine sign, a miracle that underscored his unique status.

Throughout his life, Prophet Isa (A) performed a series of miracles that left an indelible mark on his followers. He healed the blind, cured the lepers, and even resurrected the dead, all by the divine permission of Allah. These miracles were not mere acts of wonder, but powerful signs that attested to his prophethood and the omnipotence of Allah.

Prophet Isa (A) was a messenger of monotheism, tirelessly preaching the oneness of Allah and urging his people towards righteousness and piety. Yet, his message was met with resistance. Many among his people, blinded by disbelief, rejected his teachings and conspired against him.

In their defiance, they plotted to crucify him. But Allah, the ultimate protector, intervened. Contrary to what appeared to the people, Prophet Isa (A) was neither crucified nor killed. Instead, with divine power, Allah raised Isa (A) to the heavens. Isa (A), the Messiah, will return to the earth before the day of reckoning and will rule over the world for around 40 years.

The fate of his people was a reflection of their faith. Those who embraced his message and followed his teachings were enveloped in Allah's mercy. In contrast, those who rejected him and plotted his downfall faced divine retribution.

The story of Prophet Isa (A) serves as a profound reminder of the might of Allah and the importance of faith. It underscores the consequences of disbelief and the rewards of true faith. It also highlights the virtues of patience, resilience, and unwavering trust in Allah in the face of adversity.

Despite facing rejection, Prophet Isa (A) remained steadfast, persistently delivering his message. This resilience serves as an inspiration for believers to persevere in spreading the message of truth and monotheism, even in challenging circumstances.

The miraculous birth of Prophet Isa (A) and his life-altering miracles serve as a reminder of Allah's absolute power over creation. They reinforce the belief in the divine ability to create without conventional means and the concept of belief in the unseen.

The life and mission of Prophet Isa (A) continue to inspire believers to uphold the principles of submission to Allah's will, compassion toward others, and persistence in spreading the message of truth. His story is a testament to the power of faith and the transformative impact of divine guidance.

The second coming of Isa (A)

In the grand tapestry of time, a momentous event awaits - the return of Prophet Isa (A) to Earth. This event, is expected to occur before the Day of Judgment. His descent, anticipated in the eastern part of Damascus, will be a harbinger of the end times, a sign that the final chapter of earthly existence is unfolding.

One of the pivotal episodes associated with Isa (A)'s second coming is his confrontation with the False Messiah, known as Dajjal. Dajjal, a figure of deceit and falsehood, will spread chaos and confusion. However, Isa (A) will arrive with divine authority and vanquish him, bringing an end to his reign of mischief. His mission extends far beyond ending Dajjal's tyranny; it encompasses the noble quest for justice and peace. For forty illustrious years, Prophet Isa (A) shall reign with an unwavering hand, dismantling the shackles of oppression and tyranny, and weaving a tapestry of harmony across the globe.

His rule, a testament to divine mercy and wisdom, shall foster an era where virtue reigns supreme and the echoes of discord are but a distant memory. In the wake of his return, a profound transformation shall sweep across the lands, as swords are sheathed and animosities dissolve. The promise of peace, once a distant dream, shall blossom into reality under the benevolent gaze of Isa (A), bridging hearts and minds in a symphony of unity and understanding

This era under Isa (A)'s rule is prophesied to be one of global peace, a time when the drums of war will fall silent, and conflicts will cease. It's a vision of a world united, living in peace and harmony.

However, it's important to remember that the exact timeline and details of these events are considered matters of the unseen, known only

to Allah. The second coming of Prophet Isa (A) is part of the broader Islamic eschatological framework, which includes events like the Day of Judgment, resurrection, and accountability for one's deeds.

Islamic teachings often emphasize the moral and spiritual lessons derived from these narratives. They encourage believers to lead righteous lives and to focus on the broader ethical and spiritual implications of these events rather than fixating on specific details. The return of Isa (A) serves as a powerful reminder of this, inspiring believers to strive for justice, peace, and righteousness in their own lives.

Remember, these are only a summary of the life of different Prophets and the full story contains many more details and lessons. For a comprehensive understanding, I recommend reading the full account in Ibn Kathir's "Stories of the Prophets" or any another Qasas Al Ambiya.

While there were 124000 Prophets sent to guide humanity, the people of previous divine religions are identified by monotheism. They are prescribed some type of prayer and fasting, and there was at least one Prophet sent to them by God.

Prophet Muhammad ﷺ
The Last Messenger and the Final Prophet

Revelation: Qur'an

People : For all humanity to come, The Ummah.

Each plunge into the boundless depths of the Qur'an and the rich narrative of the Seerah unfurls new treasures of wisdom, like pearls and gems in the sunlit waves. Attempting to encapsulate the life of Prophet Muhammad ﷺ within a few pages feels akin to capturing the boundless expanse of the heavens in a single breath.

Prophet Muhammad ﷺ is the greatest individual ever to grace this earth. His life was a living guide to Islamic principles. By studying his Seerah and following his path, we gain wisdom, greater rewards, and ultimate success.

One of his most remarkable achievements was that Prophet ﷺ transformed a once-uncivilized desert society into a great civilization that swiftly triumphed over the mighty Persian and Roman Empires. Through the principles of Islam, this change occurred both individually and as a community. Despite early hardships, the Sahabah were later honored by Allah with roles as Khalifa, governors, and even placed in the palaces of Persia and Rome.

Within 23 years of his preaching, by 632 CE, and with more than 10,000 Sahabah as witnesses whose lives were transformed, Prophet ﷺ delivered his famous farewell sermon and declared that the message of Islam is complete and advised his followers to spread the message so that all who believe will achieve success. If you have journeyed through this book without delving into the Qur'an, heed the call and read the Qur'an, a divine speech meant for every soul. Afterward, explore the Seerah, for it holds numerous wisdoms, insights, and practical guidance tailored for everyone.

About Muhammad ﷺ

"I have always held the religion of Muhammad ﷺ in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phase of existence which can make itself appeal to every age... I have studied him - the wonderful man, and in my opinion far from being an Anti-Christ he must be called the Saviour of Humanity."

-George Bernard Shaw

"My choice of Muhammad ﷺ to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level."

- Michael H. Hart

"There never was anyone like Muhammad ﷺ whose life has been recorded in such meticulous detail, and there never was anyone in history like Muhammad ﷺ whose exemplary deeds are so closely emulated in their daily lives by so many people from so many countries and regions of this world, and to this day."

- Michael H. Hart, The 100: A Ranking of the Most Influential Persons in History:

"There never was such an unlettered man who put the wisdom of the scholars of all the later generations to shame. And there never was a religious leader like him who was so "modern" in his attitudes and policies. He condemned racism and nationalism; he established laws to protect animals, trees, and the environment; he established workers' rights and banned interest... In a brief span of 23 years of his prophetic life, Muhammad ﷺ was able to transform the faith, morality, daily life, and the very mindset of all the varied tribes of Arabia. Within a hundred years his

message had changed the hearts and lives of millions in different parts of the world."

- Michael H. Hart

"If greatness of purpose, smallness of means, and astonishing results are the three criteria of a human genius, who could dare compare any great man in history with Muhammad ﷺ?"

-Alphonse de Lamartine

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. ﷺ As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

*-Alphonse de Lamartine (1790-1869) French poet and statesman.
[Translated from Histoire De La Turquie, Paris, 1854, vol. II, pp. 276-277]*

"... he was Caesar and Pope in one; but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar. Without a standing army, without a bodyguard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right Divine, it was Muhammad ﷺ, for he had all the power without its instruments and without its supports." Muhammad ﷺ and Muhammadanism, London, 1874, p. 235]

- Reverend Bosworth Smith (1794-1884) Late Fellow of Trinity College, Oxford.

"....I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own

mission. These, and not the sword carried everything before them and surmounted every trouble." [Young India (periodical), 1928, Volume X]
-Mohandas Karamchand Gandhi (1869-1948) Indian thinker, statesman, and nationalist leader.

"The greatest success of Mohammad's life was effected by sheer moral force without the stroke of a sword."

[History Of The Saracen Empire, London, 1870]

- Edward Gibbon (1737-1794) Considered the greatest British historian of his time.

"His (i.e., Muhammad's) memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid and decisive. He possessed the courage of both thought and action."[History of the Decline and Fall of the Roman Empire, London, 1838, vol.5, p.335]

"Four years after the death of Justinian, A.D. 569, was born at Makkah, in Arabia the man who, of all men exercised the greatest influence upon the human race... Muhammad.ﷺ" [A History of the Intellectual Development of Europe, London, 1875, vol.1, pp. 329-330]


- John William Draper (1811-1882) American scientist, philosopher, and historian

"Serious or trivial, his daily behaviour has instituted a canon which millions observe this day with conscious mimicry. No one regarded by any section of the human race as Perfect Man has been imitated so minutely. The conduct of the Founder of Christianity has not so governed the ordinary life of His followers. Moreover, no Founder of a religion has been left on so solitary an eminence as the Muslim Apostle." [Arabia, Oxford, 1922, p. 52]
- David George Hogarth (1862-1927) English archaeologist, author, and keeper of the Ashmolean Museum, Oxford.

"He was sober and abstemious in his diet, and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind; neither was his simplicity in dress affected, but the result of a real disregard to distinction from so trivial a source... In his private dealings he was just. He treated friends and strangers, the rich and poor, the powerful and the weak, with equity, and was beloved by the common people for the affability with which he received them, and listened to their complaints... His military triumphs awakened no pride nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect were shown to him." [Life of Mahomet, London, 1889, pp. 192-3, 199]

- Washington Irving (1783-1859) Well-known as the "first American man of letters".

"It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher."

[The Life And Teachings Of Muhammad,  Madras, 1932, p. 4]

- Annie Besant (1847-1933) British theosophist and nationalist leader in India. President of the Indian National Congress in 1917.

The Attributes of Allah

Every blessing bestowed upon creation, from the awe-inspiring miracles of the Prophets to the simplest joys of life, is but a shimmering reflection of Allah's boundless grace. All blessings flow from the infinite attributes of Allah. As you savor the sweetness of a ripe fruit, while the believer pays the farmer, the ultimate gratitude is expressed through whispering 'Alhamdu Lillah,' acknowledging Allah's orchestration and facilitation of everything.

While it is recommended to embody the attributes of Allah when the situation arises, one should be aware of the following hadith when seeking blessings from His attributes-

The Prophet ﷺ overheard a man asking for Sabr, then the Prophet ﷺ said to him, "You have asked Allah for a trial [to be patient in]; rather, ask for wellbeing." [Tirmidhi 3527]

The names of Allah

Allah

(Glorified and Exalted Be He)

Meaning: The word 'Allah', the proper name of God, indicates that Allah is the true God who alone deserves to be worshipped, whom all creatures worship out of love, praise His greatness, revere Him and turn to Him in times of need and adversity. In fact, this name comprises all the meanings of His beautiful names.

Occurrence: 2724 times.

Evidence: "Surely I am Allah, there is no god but I; therefore, worship Me and keep up prayer for My remembrance." (Surat Taa Haa, 20:14)

Ar-Rabb (The Lord)

Meaning: He is the creator, the owner and disposer of all affairs who bestows His blessings upon His creatures and looks after His righteous servants by setting their hearts aright. This name must not be attributed to other than Allah, Exalted be He. However, when used to refer to other than Allah, it is always used in the genitive case, to mean 'the owner or proprietor of something', such as rabb al-'usrah; that is, the head of the family.

Occurrence: 900 times.

Evidence: "All praise is due to Allah, the Lord of the worlds." (Surat Al-Faatihah: 1:2)

Al-Waahid, Al –Ahad

(The Only One, the One and Only)

Meaning: He is, and has always been, one, without anyone else with Him. He is unique and there is no one like Him in His being, just as He is unique in His attributes, actions and Lordship. He is the only One who deserves to be worshipped.

Occurrence: Al-Waahid: 22 times; Al-Ahad: once.

Evidence: “He is the One, the Supreme and Irresistible.” (Surat Ar-Ra’d, 13:16); “Say, ‘He is Allah, the One and Only.’” (Surat Al-Ikhlaas, 112:1)

Ar-Rahmaan, Ar-Raheem

(The Most Gracious, The Most Merciful)

Meaning: These two names indicate

(a) Allah’s comprehensive mercy which He shows to all His creation without exception by creating them and providing for them, and

(b) the particular mercy that He has exclusively for the believers, both in this life and in the hereafter.

Occurrence: Ar-Rahmaan: 57 times; Ar-Raheem: 123 times.

Evidence: “The Most Gracious has taught the Qur’an.” (Surat Ar-Rahmaan, 55:1- 2)

Al-Hayy (The Ever-Living)

Meaning: He is the One who will remain and will never die. His Life is perfect in every sense, which requires all perfect attributes and negates all their opposites in every sense. This perfect attribute requires that neither sleep nor slumber overtake Him.

Occurrence: 5 times.

Evidence: "Allah, there is no god by He, the Ever Living, the All-Sustainer.." (Surat Al-Baqarah, 2:255)

Al-Qayoom (The All Sustainer)

Meaning: He is the Self-Sufficient Master who is not in need of anyone; everything exists because of Him and everything other than Him needs Him and totally depends on Him.

Occurrence: 3 times.

Evidence: "Allah, there is no god by He, the Ever Living, the All-Sustainer.." (Surat Al-Baqarah, 2:255)

Al-Awwal (The First), Al-Aakhir (the Last)

Meaning: Al-Awwal (The First): There was nothing before Him, and everything other than Him He brought into existence from absolutely nothing. Al-Aakhir (the Last): There is nothing after Him and, being Infinite, He will exist for all eternity.

Occurrence: once.

Evidence: "He is the First and the Last, the Outward and the Inward; and He has full knowledge of all things." (Surat Al-Hadeed, 57:3)

Adh-Dhaahir (the Outward), Al-Baatin (the Inward)

Meaning: Adh-Dhaahir (the Outward) is the Most Great who is above everything and nothing is above Him. Al-Baatin is the One who is nearest to everything and everyone due to His full awareness of all secrets, and what is yet more hidden.

Occurrence: Both names occur only once.

Evidence: "He is the First and the Last, the Outward and the Inward; and He has full knowledge of all things." (Surat Al-Hadeed, 57:3)

Al-Waarith (the Inheritor)

Meaning: The One who will ever remain after the creation perishes. He is the One who will repossess whatever He has granted them after their death. He is, and has always been, the owner of everything which He bequeaths to whomever He wills and gives to whomever He likes.

Occurrence: 3 times.

*Evidence: "It is We who give life and cause to die, and We are the Inheritor."
(Surat Al-Hijr, 15:23)*

Al-Quddoos (The Holy)

Meaning: He is free of any imperfection, and evil is not attributed to Him, for all perfect and sublime attributes belong to Him.

Occurrence: twice.

Evidence: "...The Sovereign Lord, the Holy, the Exalted in Might, the All-Wise." (Surat Al-Jumu`ah, 62:1)

As-Subbuhun (the Supremely glorified)

Meaning: Allah is free of any imperfection and anything that does not befit His majesty and the One who has no partners. All creation glorifies and declares Him free of any imperfection due to His perfect and beautiful names and attributes.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: 'Aa'ishah, may Allah be pleased with her, narrated that the Prophet , ﷺ used to say in his bowing and prostration while praying, Subbuhun quddusun, rabb-ul-malaa'ikati warrooh "[You are] the Supremely glorified, the Holy. [You are] the Lord of the angels and of Gibreel." (Reported by Muslim)

As-Salaam (The Flowless, the Source of Peace)

Meaning: Allah is free of any imperfection in His Being, names, attributes and actions. He is also the One who grants peace and security to all his creation.

Occurrence: once.

Evidence: "He is Allah; there is none worthy of worship except for Him; the Sovereign, the Holy, the Source of Peace, the Granter of Security..." (Surat Al-Hashr, 59:23)

Al-Mu'min (the Granter of security)

Meaning: Allah testifies to His Oneness and Unity with substantial evidence and confirms the truthfulness of His messengers and their followers. He is also the One who grants peace and security to His slaves, assuring them that He will not wrong them in any way and provides peace and security to His righteous servants. This is evident in the peace and tranquility they find in their hearts, as well as the absence of fear when they turn to Him in this life, and the absence of which they will feel on the Day of Judgement, the Day of the Great Fear.

Occurrence: once.

Evidence: "...The Holy, the Source of peace, the Granter of security, the Ever Watchful, the Almighty, the Compeller, the Supremely Great..." (Surat Al-Hashr, 59:23)

Al-Haqq (The Truth)

Meaning: He is the One who truly exists and who is undeniably the Lord and King, the One who is perfect regarding His actions and attributes. His speech, His decree, His promise and His legislation is the truth.

Occurrence: 10 times.

Evidence: "Exalted be Allah, the True King. (Surat Al-Mu'minoon, 23:116)

Al-Mutakabbir (the Supremely Proud)

Meaning: He is the Supreme Being to whom supremacy belongs. He is exalted far above the attributes of His creation and destroys the tyrants among them. No one should be called by this name except Allah, Exalted and Glorified be He.

Occurrence: once.

Evidence: "...The Almighty, the Compeller, the Supremely Great." (Surat Al-Hashr, 59:23)

Al-'Adheem (The Tremendous, the Supreme in Glory)

Meaning: This name comprises all attributes of greatness, majesty and glory. He is the Greatest and Tremendous in His Being, names and attributes, and thus none of His creation deserves to be exalted with the heart, the tongue and all body parts as He should be.

Occurrence: 9 times.

Evidence: "He is the Sublime, the Tremendous." (Surat Al-Baqarah, 2:255)

Al-Kabeer (The Most Great)

Meaning: He is the Magnificent, the Sublime and the Most Great in His Being, attributes and actions, and there is nothing greater than Him.

Occurrence: 6 times.

Evidence: "The Knower of the unseen and the visible, the Most Great, the High-Exalted." (Surat Ar-Ra'd, 13:9)

Al-'Aliyy (the High), Al-A'laa (the Most High), Al-Muta'al (the Exalted)

Meaning: Allah has absolute highness in every sense above all else—highness with regard to His Being, majestic position, attributes and absolute dominance. He is high above His creation and everything and everyone is under His absolute control and superior authority.

Occurrence: Al-'Aliyy: 8 times; Al-A'laa: twice; Al-Muta'al: once

Evidence: "...He is the Most High, the Magnificent." (Surat Al-Baqarah, 2:255);

"Glorify the Name of your Lord, the Most High." (Surat Al-A'laa, 87:1);

"He is the Knower of the unseen and the visible, the All-Great, the Exalted." (Surat Ar-Ra'd, 13:9)

Al-Lateef (The All-Subtle)

Meaning: He has knowledge of all things, subtle and hidden, and He shows His immense mercy to His slaves in very subtle ways known to no one but Him.

Occurrence: 7 times.

Evidence: "...And He is the All-Subtle, the All-Aware." (Surat Al-An'aam, 6:103)

Al-Hakeem (The All-Wise)

Meaning: He has supreme wisdom in everything, in whatever He has decreed, in His legislation and reward and punishment on the Day of Judgement. He has given everything its perfect form and created everything in the best possible manner. He never creates anything in vain, nor does He legislate or judge in vain. He does things in His absolute wisdom.

Occurrence: 91 times.

Evidence: "And He is the All-Mighty, the All-Wise." (Surat Ibraaheem, 14:4)

***Al- Waasi'* (The boundless, the All-Embracing)**

Meaning: He embraces everything in mercy and knowledge, His sustenance reaches all His creation without exception and no one is capable of praising Him as much as He has praised Himself.

Occurrence: 9 times.

Evidence: "Allah is All-Embracing, All-Knowing." (Surat Al-Baqarah, 2:115)

***Al-'Aleem* (The All-Knowing), *Al-'Aalim* (The Omniscient), *Allaam-ul-Ghuyoob* (The knower of the Unseen)**

Meaning: He is the One whose knowledge is comprehensive and extends to everything seen and unseen, apparent and hidden. Nothing whatsoever is hidden from Him and He knows what was in the past, what is in the present, and will be in the future.

Occurrence: Al-'Aleem:157 times; Al-'Aalim:13 times and 'Allaam-ul – Ghuyoob:4 times.

Evidence: "Allah is All-Encompassing, All-Knowing." (Surat Al-Baqarah, 2:115)

***Al-Malik (R) (The Sovereign), Al-Maleek (The King),
Al-Maalik (The Possessor)***

Meaning: He is the One to whom belongs the absolute dominion of the heavens and the earth and everything in them. The entire universe is under His control. There is nothing above Him. He alone has true and supreme dominion and disposes of the entire universe in the manner He pleases. He is the owner of everything. The name Al-Maleek points to Allah's absolute and glorious sovereignty.

Occurrence: Al-Malik: 5 times; Al-Maleek: once; Al-Maalik: twice.

Evidence: "...The Sovereign Lord (Al-Malik) the Holy One..." (Surat Al-Hashr, 59:23); "Truly, the righteous will be among gardens and rivers, in a seat of honour in the presence of a Sovereign who is Perfect in Ability." (Surat Al-Qamar, 54:54 - 55); "Say, 'O Allah! Owner of Sovereignty!..." (Surat Aal-Imraan, 3:26)

Al Hameed (The Praiseworthy)

Meaning: He is worthy of all praise for all His actions, statements, attributes, names, legislation and decree. He is worthy of all praise under all circumstances, and He is worthy of all thanks and praise due to His perfect attributes and abundant kindness to His creation.

Occurrence: 17 times.

Evidence: "Surely, He is Praiseworthy, All-Glorious." (Surat Hud, 11:73)

Al-Majeed (The All-Glorious)

Meaning: He has all perfect attributes and whatever is related to them. He is the Greatest and all His actions are great. His generosity is boundless, and everyone and everything glorify Him because of His greatness.

Occurrence: twice.

Evidence: "He is Praiseworthy, All-Glorious." (Surat Hud, 11:73)

Al-Khabeer (The All-Aware)

Meaning: He is fully aware of everything: apparent, hidden, all the secrets, and what is yet more hidden.

Occurrence: 45 times.

Evidence: "He said, 'The All-Knowing and All-Aware informed me of it.'" (Surat At-Tahreem, 66:3)

Al-Qawiyy (The All-Strong)

Meaning: He is the All-Powerful, to whom perfect power belongs. His commands are carried out, He is never overpowered, His decree cannot be averted and whatever He decrees certainly takes place. He gives assistance and support to the believers and severely punishes those who disbelieve His signs and arrogantly turn away from declaring His Oneness.

Occurrence: 9 times.

Evidence: "...He is the All-Strong, the All-Mighty." (Surat Ash-Shoora, 42:19)

Al-Mateen (The Powerful)

Meaning: He is the possessor of the ultimate strength and ability, and who endures neither hardship, nor weariness.

Occurrence: Once.

Evidence: "Truly, Allah is the Lord of power, the All-Strong." (Surat Adh-Dhaariyyaat, 51:58)

Al-'Azeez (The All-Mighty)

Meaning: He is the All-Strong, All-Dominant who reigns supreme over His creatures. He has subjugated all His creatures, all of whom have humbled themselves before Him and have totally submitted to His authority.

Occurrence: 92 times.

Evidence: "...And know that Allah is All-Mighty, All-Wise." (Surat Al-Baqarah, 2:260)

Al-Qaahir (the All-Dominant), Al-Qahhaar (the Irresistible)

Meaning: He is the One before whom everyone, including tyrants, is humbled. He is also the One who prevails over all His creation and to whom everyone and everything submits.

Occurrence: Al-Qaahir: twice; Al-Qahhaar: 6 times

Evidence: "...And He is the One, the All-Dominant." (Surat Al-Ahzaab, 13:16);

"He is the Irresistible, [reigns Supreme] Above His servants." (Surat Al-An'aam, 6:61)

***Al-Qaadir (The Able), Al-Qadeer (The Ever Able),
Al-Muqtadir (The Perfect in Ability)***

Meaning: Al-Qaadir is the One who is able to do whatever He wills, nothing in the heavens or the earth escapes Him or frustrates His plan. Al-Qadeer (the Ever Able) is the One whose ability is complete and perfect. Al-Muqtadir (the Perfect in Ability) is an intensive form that stresses Allah's perfect ability.

Occurrence: Al-Qaadir: 12 times; Al-Qadeer: 45 times; Al-Muqtadir: 4 times

Evidence: "Say, 'He is able to send punishment upon you from above you or from beneath your feet.'" (Surat Al-An'aam, 6:65);

"Indeed, the righteous will be among gardens and rivers, in a seat of honour in the presence of a Sovereign who is Perfect in Ability." (Surat Al-Qamar, 54:54 - 55);

"Allah has power over all things." (Surat Al-Baqarah, 2:20)

Al-Jabbar (the Compeller)

Meaning: He is the Most High, the Irresistible and the Sublime. Whatever He decrees will certainly come to pass without fail. He heals the broken-hearted and binds up their wounds, and brings comfort to the weak and to those who turn to Him and seek His refuge.

Occurrence: Once.

Evidence: "...The Almighty, the Compeller, the Supremely Great..." (Surat Al-Hashr, 59:23)

Al-Khaaliq (The Creator), Al-Khallaaq (The All Creator)

Meaning: Al-Khaaliq is the One who creates things out of nothing and with no precedents. The name Al-Khallaaq is the intensive form of Al-Khaaliq, which indicates that He increases in creation what He pleases and in a perfect manner.

Occurrence: Al-Khaaliq 8 times; Al-Khallaaq 2 times.

Evidence: "He is Allah, the Creator, the Originator, the Fashioner..." (Surat Al-Hashr, 59:24);

"Truly, your Lord is the Creator, the All-Knowing." (Surat Al-Hijr, 15:86)

Al-Baari' (The Originator)

Meaning: Allah causes things He has decreed to exist out of nothing and in a specific manner.

Occurrence: 3 times.

Evidence: "He is Allah, the Creator, the Originator, the Fashioner." (Surat Al-Hashr, 59:24)

Al-Musawwir (The Fashioner)

Meaning: Allah brings into existence whatever He wills in the manner He wills it. He shapes and fashions His creatures in different forms and shapes in His infinite wisdom.

Occurrence: once.

Evidence: "He is Allah, the Creator, the Originator, the Fashioner." (Surat Al-Hashr, 59:24)

Al-Muhaymin (The Ever Watchful)

Meaning: He is the One who watches over His creatures and is fully aware of all their actions, sustenance and the terms He has fixed for them in this life. He knows all their affairs, has power over all of them, has a record of everyone's deeds and is aware of them and encompasses them from all sides.

Occurrence: once.

Evidence: "...The Source of Peace, the Granter of Security, the Ever Watchful..." (Surat al-Hashr, 59:23)

Al-Haafidh (The Protector), ***Al-Hafeedh*** (The Guardian)

Meaning: He is the One who protects the heavens and the earth and all that is in them, records the deeds of His slaves and protects the believers from danger and Satan, and from committing sins.

Occurrence: Al-Haafidh: 3 times; Al-Hafeedh: 3 times.

Evidence: "Allah is the Best Guardian." (Surat Yusuf: 12:64); "My Lord is guardian over all things." (Surat Hud: 11:57)

Al-Waliyy (The Protector), ***Al-Mawlaa*** (The Guardian)

Meaning: He is the guardian who manages everything and disposes of all affairs. Allah, Exalted be He, is the Master of all creation; that is, He is their Creator, Ruler and True God who alone deserves to be worshipped. He loves the believers and provides them with special help and support.

Occurrence: Al-Waliyy: 15 times; Al-Mawlaa: 12 times.

Evidence: "... Allah is your Protector-an excellent Protector and an excellent Helper!" (Surat Al-Anfaal, 8:40);

"He is the Protector, the Praiseworthy." (Surat Ash-Shooraa, 42:28)

An-Naseer (The Helper),
Khayr-un-Naasireen (The Best of Helpers)

Meaning: Allah grants victory to whomever of His believing servants He pleases; no one will overcome those Allah helps, nor will anyone be able to help those Allah forsakes.

Occurrence: An-Naseer: 4 times, Khayr-un-Naasireen: once.

Evidence: "Then know that Allah is your Protector-an excellent Protector and an excellent Helper!" (Surat Al-Anfaal: 8:40);

"Nay, Allah is your Protector, and He is the best of helpers." (Surat Aal-Imraam: 3:150)

Al-Wakeel (The Disposer of Affairs),
Al-Kafeel (The Guardian)

Meaning: Al-Wakeel is the One who disposes of the affairs of all His creatures, the One who provides for them, grants their requests and fulfils their needs. He assists and protects those who seek His refuge, takes charge of His righteous servants' affairs by guiding them to all that is easy, keeping them away from all that causes them hardship and assists them in everything. Al-Kafeel means the witness, the guardian, the protector and the guarantor.

Occurrence: Al-Wakeel: 14 times; Al-Kafeel: once.

Evidence: "Enough is Allah as a disposer of affairs." (Surat An-Nisaa', 4:81);

"...you have made Allah your guarantor." (Surat An-Nahl, 16:91)

Al-Kaafee (The All Sufficient)

Meaning: He is sufficient for all His creation. He sufficiently provides for His slaves, manages their affairs and sets right their condition. He is sufficient for His righteous servants, whom He cares for and grants assistance, support and victory.

Occurrence: once.

Evidence: "Is Allah not sufficient for His servants?" (Surat Az-Zumar, 39:36)

As-Samad (the Eternal One)

Meaning: He is the Master with absolute sovereignty to whom all His creatures turn for their needs and for whatever happens to them, and to whom all hearts turn, hoping for His mercy and fearing His punishment.

Occurrence: once.

Evidence: "Allah, the Eternal (As-Samad)." (Surat Al-Ikhlaas, 112: 2)

Ar-Raaziq (The Provider), Ar-Razzaaq (The Sustainer)

Meaning: He takes it upon Himself to provide sustenance to all His creatures without exception. He also takes it upon Himself to grant, with His immense mercy and grace, His righteous servants, special provision, namely, blessings of faith and lawful earnings. The word Ar-Razzaaq points to His abundant provision and plentiful sustenance.

Occurrence: Ar-Raaziq: 5 times; Ar-Razzaaq: once.

Evidence: "Provide for us; for You are the best of providers." (Surat Al-Maa'idah, 5:114);

"Allah is the great Sustainer, the Mighty One, the Invincible." (Surat Adh-Dhariyaat, 51:58)

Al-Fattaah (The Superb Arbiter, the Opener)

Meaning: He judges between His servants, opens the doors of sustenance and mercy for them, as well as the doors closed in their faces and thus makes things easy for them.

Occurrence: once.

Evidence: "And He is the All-Knowing Superb Arbiter." (Surat Saba', 34:26)

Al-Mubeen (The Evident)

Meaning: He is the One whose Oneness is evident with the proofs supporting it. He is the One who makes the truth evident to His slaves and conveys it to them.

Occurrence: once.

Evidence: "...And they will realise that Allah is the [very] Truth, that makes all things manifest." (Surat An-Noor, 24:25)

Al-Haadee (The Guide)

Meaning: He is the One who helps His creation to get to know Him as being their Lord and Creator, guides them to whatever is in their best interests and to earn their livelihoods. He shows people the path of good and the path of evil and guides to His Right Path whomever of them He wills.

Occurrence: twice.

Evidence: "Your Lord suffices as a guide and as a helper." (Surat Al-Furqaan, 25:31)

Al-Hakam (*The Judge*),
Khayr-ul-Haakimeen (*The Best of Judges*)

Meaning: He is the One who judges amongst His slaves, in this life and in the hereafter, with absolute fairness and equity, based on (1) His universal will, (2) His religious legislation and (3) His reward and punishment.

Occurrence: Al-Hakam: once; Khayr-ul-Haakimeen: 5 times.

Evidence: "Shall I then seek a judge other than Allah?" (Surat An-An'aam: 6:114);

"...and He is the Best of Judges." (Surat Yoonus, 10:109)

Ar-Ra'oof (*The Most Compassionate*)

Meaning: He bestows mercy upon His servants and is compassionate towards them. The attribute of ra , fah (compassion), from which this name is derived, is the highest form of mercy (rahmah), and He bestows it upon all His creation in this world and upon some of them in the hereafter.

Occurrence: 10 times.

Evidence: "Allah is Most Compassionate and Most Merciful to mankind." (Surat Al-Baqarah, 2:143)

Al-Wadood (The Most Loving)

Meaning: Allah loves His prophets, messengers and obedient servants who also love him. He is the most beloved, who deserves to be loved with all our hearts and better than ourselves, better than our children, and better than everyone and everything else we love and cherish.

Occurrence: 2 times.

Evidence: "Surely, my Lord is Most Merciful, Most Loving." (Surat Hud, 11:90)

Al-Barr (The Source of All Goodness)

Meaning: Allah showers His apparent and hidden blessings upon His slaves. All His creation totally depends on Him at all times and cannot do without His absolute kindness. He multiplies the rewards of the righteous among the Muslims and forgives the wrongdoers among them, and His promise is true.

Occurrence: once.

Evidence: "Truly, He is The Source of Goodness, The Compassionate." (Surat At-Tur, 52:28)

Al-Haleem (The All-Forebearing)

Meaning: Allah is so patient and forbearing that He does not punish His slaves for any sin they commit; rather, He gives them the opportunity to make amends and turn to Him in repentance. He forgives them, in His infinite mercy, even though He can punish them for the sins they commit.

Occurrence: 11 times

Evidence: "Allah is Ever-Forgiving, All-Forbearing." (Surat Aal-'Imraan: 3:155)

Al-Ghafoor (the Ever-Forgiving), ***Al-Ghafaar*** (the Most Forgiving), ***Ghaafir-udh-Dhanb*** (The Forgiver of sins)

Meaning: He is the One who forgives sins and accepts the repentance of all those who turn to Him; He conceals the sins of His servants, shows never-ending compassion to them and lavishes kindness on them. The word Al-Ghaffaar points to His immense and constant forgiveness of sins.

Occurrence: Al-Ghafoor: 91 times; Al-Ghafaar: 5 times; Ghaafir-udh-Dhanb: once. Evidence: "Allah is the Ever-Forgiving, the Most Merciful." (Surat Ash-Shooraa 42:5);

"Is He not indeed the Almighty, the Endlessly Forgiving?" (Surat Az-Zumar 39:5);

"The Forgiver of sin, the Acceptor of repentance..." (Surat Ghaafir, 40:3)

Al-'Afuww (The Ever-Pardoning)

Meaning: He forgives sins and overlooks the transgression of wrongdoers and gives general pardon that erases all sins committed by His servants, especially if they do something that is bound to bring about His forgiveness, such as sincerely declaring His Oneness, seeking His forgiveness, turning to Him in repentance and doing righteous deeds.

Occurrence: 5 times.

Evidence: "Allah is Ever-Pardoning, Ever-Forgiving." (Surat An-Nisaa', 4:43)

At-Tawwaab (The Acceptor of Repentance)

Meaning: He is the One who helps His slaves repent and submit completely to Him after turning to Him, and then He accepts their repentance and pardons their sins.

Occurrence: 11 times

Evidence: "Allah is Ever-Returning, Most Merciful." (Surat Al-Hujuraat, 49:12)

Al-Kareem (The Most Gracious),
Al-Akram (The Most Bountiful)

Al-Kareem is the One who gives His slaves abundantly and benefits them immeasurably, the One who bestows blessings on His slaves even before they become deserving of them and the One who gives without measure and without being asked. Al-Akram is the Most Bountiful whose generosity is matchless.

Occurrence: Al-Kareem: 3 times; Al-Akram: once.

Evidence: "O mankind, what has deceived you concerning your Lord, the Most Gracious?" (Surat Al-Infitaar, 82:6);

"Read! And your Lord is the Most Bountiful." (Surat Al-'Alaq, 96:3)

Ash-Shaakir (The Thankful), ***Ash-Shakoor*** (The Grateful)

Meaning: He frequently blesses and rewards His obedient servants abundantly and is pleased with little gratitude from His servants in return for His countless blessings.

Occurrence: Ash-Shaakir: twice; Ash-Shakoor: 4 times.

Evidence: "Allah is Grateful and Ever Forbearing." (Surat At-Taghaabun, 64:17); "Surely, Allah is Thankful, All Knowing." (Surat al-Baqarah, 2:158)

As-Samee' (The All-Hearing)

Meaning: Allah hears and is aware of all secrets without exception. He hears everything people say and whatever His creation utters. Nothing is hidden from Him, and He is the All-Hearing who answers the prayer of those who pray to Him.

Occurrence: 45 times.

Evidence: "He is the All-Hearing, the All-Seeing." (Surat Ash-Shooraa, 42:11)

Al-Baseer (The All-Seeing)

Meaning: He is the One whose sight encompasses everything that is conceivable, hidden or apparent, no matter how hidden or small it may be.

Occurrence: 42 times.

Evidence: "Surely, He is aware of and sees His servants." (Surat Ash-Shooraa: 42:27)

As-Shaheed (The Witness)

Meaning: He is the One who is aware of everything and knows it in detail, the One from whom nothing the weight of an atom on earth or in heaven is hidden.

Occurrence: 18 times.

Evidence: "Allah is sufficient as a witness." (Surat An-Nisaa', 4:79)

Ar-Raqeeb (The Ever Watchful)

Meaning: He is the One whose hearing, seeing and knowledge encompass everything and the One from whom nothing is hidden.

Occurrence: 3 times.

Evidence: "Allah is ever Watchful over all things." (Surat Al-Ahzaab, 33:52)

Al-Qareeb (The One Who Is Ever Near)

Meaning: He is close to everyone because of His immense knowledge and constant observation and awareness. He is also close to those of His slaves who worship Him, invoke Him and love Him, and He gives them the assistance and support they need and answers their prayers.

Occurrence: 3 times.

Evidence: "And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the supplicant when he calls on Me." (Surat Al-Baqarah, 2:186)

Al-Mujeeb (The Ever Responsive)

Meaning: Allah favorably responds to the supplications and requests of His slaves. He answers their supplications and grants their requests.

Occurrence: once.

Evidence: "Indeed, my Lord is Ever Near, ready to answer." (Surat Hud, 11:61)

Al-Muheet (The All-Encompassing)

Meaning: He is the One from whom nothing is hidden. He encompasses everything with His knowledge and keeps strict count of all things.

Occurrence: 8 times.

Evidence: "...And Allah encompasses the unbelievers." (Surat Al-Baqarah, 2:19)

Al-Haseeb (The Reckoner)

Meaning: Allah is sufficient for those who rely on Him, is aware of His slaves and will take account of their actions and reward them or punish them accordingly in His immense wisdom and absolute knowledge. He is sufficient for the believers.

Occurrence: 3 times.

Evidence: "Allah is sufficient as a Reckoner." (Surat An-Nisaa': 4:6)

Al-Ghaniyy (The Self Sufficient)

Meaning: Allah is not in need of His creation. He does not stand in need of anyone at all, while His creation is in need of Him.

Occurrence: 18 times.

Evidence: "Glory be to Him! He is self-sufficient." (Surat Yoonus, 10:68)

Al-Wahhab (The Ever Giving)

Meaning: Allah is so generous that His immense generosity reaches all His slaves. He grants whatever he wills to whomever He wills. This includes guidance to His true religion, sustenance and cure from diseases.

Occurrence: 3 times.

Evidence: "Or do they possess the treasures of the mercy of your Lord, the All Mighty, the Ever Giving?" (Surat Saad, 38:9)

Al-Mugeet

(The Maintainer, the One who has Power over Everything)

Meaning: He has power over all things and is the One who provides sustenance. Allah decrees the needs of His creation, in His immense knowledge, and then provides them with whatever they need according to His will and thus preserves them with whatever He grants them.

Occurrence: once.

Evidence: "Allah has power over everything." [Qur'an 4:85]

Al-Qaabidh (The Withholder), Al-Baasit (The Expander)

Meaning: The Withholder is the One who takes away souls, provision and whatever He pleases, and the Expander is the One who gives provision, mercy and whatever He wishes. He is also the One who stretches out His Hands so that the believers may repent and turn to Him. These two names are among those names of Allah which always come together, for absolute perfection is realized in their combination, and they cannot be used separately.

Occurrence: These names are not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Prophet , ﷺ said, "Allah is the one Who fixes prices and who withholds and gives abundantly." (Reported by At-Tirmidhee and Abu Daawood)

***Al-Muqaddim* (The Advancer),
Al Mu'a-khir (The Delayer)**

Meaning: He places things where they should exactly belong. He advances and postpones whatever He pleases in His infinite wisdom and absolute justice. He decreed everything before He created the creation. He promotes whomever He wills to the higher positions of the righteous predecessors and delays and holds back whomever he wills, in His absolute wisdom and justice. No one can advance whatever He delays, nor delay whatever He advances.

Occurrence: These names are not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Prophet , ﷺ said, "...You (i.e. Allah) are the Advancer and You are the Delayer..." (Reported by Al-Bukhaaree and Muslim).

***Ar-Rafeeq* (The Most Gentle)**

Meaning: Allah is gentle in His actions, His legislation and His judgement. He created the creation and legislated laws in gradual stages with His immense wisdom and in such a way as to make these laws appropriate and simple for his servants. Ar-Rafeeq also means the One who treats His servants with kindness and leniency.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Messenger ﷺ said, "Allah is gentle and loves those who are gentle. He gives for gentleness that which He does not give for harshness." (Reported by Ahmad)

Al-Mannan (The Bestower)

Meaning: He is the One who graciously gives favors and gifts even before He is asked. He is the One who shows kindness to His creation by bestowing His blessings upon them and providing them with everything they need. He also bestows His kindness on the righteous believers by guiding them, assisting them and granting them true faith.

Occurrence: These names are not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Prophet Muhammad, ﷺ said, "O Allah! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You, the Bestower..." (Reported by At-Tirmidhee; Abu Daawood.)

Al-Jawwaad (The Most Generous)

Meaning: He gives abundantly to all His creatures without exception and bestows on them His kindness and countless graces and blessings. He exclusively bestows on the righteous believers certain blessings in this life and in the hereafter.

Occurrence: These names are not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Prophet Muhammad, ﷺ said, "Allah is Most Generous and He loves generosity." (Reported by At-Tirmidhee)

Al-Muhsin (The Benefactor, the Doer of Good)

Meaning: He provides whatever He has created with countless blessings and the One who has perfected, sustained, and guided everything He has created.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Prophet ﷺ said, "...Allah is the Doer of Good and He loves [to see His slaves] do good." (At-Tabaraanee. Classified as saheeh 'authentic' by Sheikh Al-Albaanee)

As-Sitteer (The Concealer of Sins)

Meaning: Allah always covers His slaves' faults and never exposes them. He also likes them to conceal their sins and avoid whatever is bound to dishonour them, being aware of His presence and showing Him the respect due to Him.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Messenger ﷺ said, "Allah, Glorified and Sublime be He, is modest and concealing, and He loves modesty and concealment..." (Reported by At-Tirmidhee and Abu Daawood)

Ad-Dayyaan (The Supreme Judge)

Meaning: He is the Irresistible and All-Powerful Judge and Ruler who rewards or punishes people according to their deeds.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Prophet , ﷺ said, "...Then He (Allah) will call out to them with a voice that those far off will hear just as those nearby will hear): I am the King. I am the Supreme Judge..." (Al-Haakim.)

As-Shaafee (The Curer)

Meaning: He is well aware of all physical and spiritual diseases as well as their remedy, and He is the only One who can heal them. There is no cure except His cure, and none can relieve suffering. His legislation is the panacea for all humanity's ills and the source of humanity's good and wellbeing.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Prophet , ﷺ said, "Remove the disease, O Lord of mankind, and cure [him/her], for You are the Great Curer..." (Al-Bukhari)

As-Sayyid (The Master)

Meaning: He is the Master of all creation and all creation without exception are His slaves who turn to none but Him and who act by His command.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Prophet , ﷺ said, "The Master is Allah." (Reported by Ahmad and Abu Daawood)

Al-Witr (The One who has no equal)

Meaning: He is the One and Unique for whom there is no partner or equal.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Prophet , ﷺ said, "Surely, Allah is Al-Witr (i.e. One who has no equal), and He likes Al-Witr [prayer]." (Muslim)

Al-Hayy (The All-Modest)

Meaning: Modesty, as a divine attribute, is a perfect quality befitting none but Him and suits His majesty and greatness to the exclusion of all creation. This modesty is in no way similar to modesty displayed by any of His creatures, for it denotes His all-encompassing mercy, perfect grace and kindness, and great forgiveness and forbearance.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.).

Evidence: The Messenger ﷺ said, "Your Lord is modest and generous and would never turn the hands of someone without gain when he raises them to Him [in supplication]." (Reported by At-Tirmidhee and Abu Daawood)

At-Tayyib (The Good and Pure One)

Meaning: Allah is free of any imperfection. He is good and pure in His being, His actions, His names and His attributes. He loves those who are good and pure and accepts only that which is good and pure.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Messenger ﷺ said, "O people! Allah is Pure and, therefore, accepts only that which is pure. ..." (Reported by Muslim)

Al-Mu'tee (The Giver)

Meaning: He is the real provider. No one can withhold what He gives, nor can anyone give what He withholds. There is no limit to what He gives, and whatever He gives reaches all His creation.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Prophet, may Allah bless him and grant him peace, said, "...Allah is the Giver and I am Al-Qaasim (i.e. the distributor) ..." (Al-Bukhari)

Al-Jameel (The Beautiful)

Meaning: He has the best and perfect qualities. He is Beautiful in His Being, and all His names, attributes and actions are also beautiful.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in Hadith.

Evidence: The Messenger ﷺ said, "Allah is beautiful and loves beauty." (Muslim)

"Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him." - Hadith

God exists; then only one religion can be true-

Implies that much of the so-called intellectual mankind are wrong in their basic faith.

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Prophet Muhammad ﷺ laid the final brick to this beautiful way of life -the religion of Islam. I hope this book helps the reader discover the right path or, at the very least, convinces them to seek guidance directly from the One Supreme God - Allah.

"By Al-'Asr (By the time). Verily, man is in loss, Except those who believe and do righteous good deeds, and recommend one another to the truth (Haqq), and recommend one another to patience (Sabr)." - [Qur'an:103]

"If you take one step towards Allah, Allah takes ten steps towards you." - Prophet Muhammad ﷺ

مذكرة من المؤلف

يحتوي القسم الأول من هذا الكتاب على عناصر لجذب انتباه القارئ
رحلة آدم وحواء تشبه رحلة النبي محمد المعجزة في ليلة المعراج

بعد المقدمة

لقد بذلت جهوداً لتضمين معلومات موثوقة طوال الوقت
وأشجع باستشارة العلماء من أجل الحصول على أي توضيح

أنا ممتن لعائلتي ومعلمي لدعمهم وحبهم
أسأل الله لهم العافية والجنة

هذا العمل وحياتي من فضل ربي
وأي أخطاء فيه ترجع إلى عيوبي
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

تقبل مني ، واجزني ، وبارك لي ، و لوالدي ، وأحبائي ، ولاستاذنا

الحمد لله رب العالمين. اللهم صل على سيدنا محمد وعلى آله وصحبه وسلم.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا، وَوَسِّعْ لَنَا فِي دِيَارِنَا، وَبَارِكْ لَنَا فِي أَرْزَاقِنَا. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ، نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ. اللَّهُمَّ ارْحَمْنَا يَا أَرْحَمَ الرَّاحِمِينَ. رَبَّنَا اجْعَلْنَا مُقِيمِي الصَّلَاةِ وَمِنْ ذُرِّيَّتِنَا رَبَّنَا وَتَقَبَّلْ دُعَاءَ. اللَّهُمَّ أَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. رَبَّنَا أَنْزِلْنَا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ. رَبَّنَا لَا تَذَرْنَا فُرَادَى وَأَنْتَ خَيْرُ الْوَارِثِينَ. رَبَّنَا اغْفِرْ لَنَا وَلِوَالِدَيْنَا وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ. رَبَّنَا ارْحَمْهُمَا كَمَا رَبَّيَانَا صِغَارًا.

اللَّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا، وَقَلْبًا خَاشِعًا، وَلِسَانًا ذَاكِرًا، وَإِيمَانًا كَامِلًا، وَتَقِيَّةً صَادِقًا، وَكَلَامًا فَصِيحًا، وَأَخْلَاقًا حَسَنَةً، وَحِكْمَةً مُفِيدَةً، وَوَلَدًا صَالِحًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ. اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ اكْفِنَا بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنَا بِفَضْلِكَ عَمَّنْ سِوَاكَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ، وَنَسْأَلُكَ الْعَافِيَةَ مِنَ الْأَسْقَامِ وَالْبَلَاءِ. اللَّهُمَّ إِنَّا نَسْأَلُكَ سَلَامَةً فِي الدِّينِ، وَعَافِيَةَ فِي الْجَسَدِ، وَزِيَادَةً فِي الْعِلْمِ، وَبَرَكَاتٍ فِي الرِّزْقِ، وَصِحَّةً فِي الْجَسْمِ. رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاحِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. اللَّهُمَّ لَا تُؤَاخِذْنَا بِسُوءِ أَفْعَالِنَا، وَلَا تُهْلِكْنَا بِخَطَايَانَا، اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تُعِيدَنَا مِنْ عَذَابِ الْقَبْرِ، وَتُؤَمِّنَّا مِنَ الْفَرَعِ الْأَكْبَرِ، وَتُنَجِّيَنَا مِنَ دَارِ الْبَوَارِ، وَتُسَكِّنَا الْفِرْدَوْسَ، دَارَ الْقَرَارِ، بِحَقِّ سَيِّدِنَا مُحَمَّدٍ ﷺ وَآلِهِ الْأَبْرَارِ.

اللَّهُمَّ أَعْتَقْنَا مِنَ النَّارِ، وَأَدْخِلْنَا الْجَنَّةَ يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا. رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾

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Works by “binazeez”

Title: Alien on Earth

After a decisive error fracture his communication with his Master, an alien finds himself stranded on Earth. As he searches for a way home, he navigates the complexities of Earth to find his companion while evading their enemy. Finding solace in the resources of the green planet, he races against time to find the key for his mission. "Alien on Earth" is a gripping tale of his quest for success.

Title: Yaqeen

The book delves into the common questions posed to believers and reveals their progressive and peaceful nature.

Title: Al Falah

The alien who discovers the key that unlocks the long-lost connection to his Master, filled with hope and a sense of purpose, embarks on a journey teeming with challenges and discoveries. This is a tale of determination and the relentless pursuit of his dream against numerous odds. Driven by an unyielding desire to return to his Master, he takes actions that bring him a step closer to home.

